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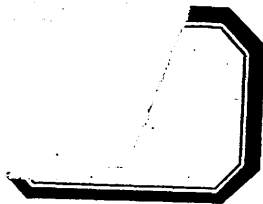
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Pastoral Leadership of Sunday
School Forces

SUNDAY SCHOOL BOARD

SEMINARY LECTURES

COURSE No. 2

DELIVERED AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY, DECEMBER, 1902

*Adolphus
Schaufler*
A. F. SCHAUFFLER, D.D.

Secretary International Lesson Committee

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Book Number Two

PREFATORY NOTE.

These lectures were given in the Southern Baptist Theological Seminary, Louisville, Ky., and on the foundation provided by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., the two institutions uniting in this way to furnish an annual course of lectures on Sunday School work for the theological students and others who wish to attend. The lectures were delivered *ex tempore* and taken down by a stenographer. The lecturer's habit of *ex tempore* address made it impossible for him to confine himself to manuscript. This will account for a certain roughness in diction, which the reader will easily discern. It is hoped that the thoughts presented will be of sufficient merit to lead the indulgent reader to pardon much that appears unfinished.

The first five lectures constitute the regular annual course, and were delivered specifically to the students in the Theological Seminary, and are primarily aimed at their needs as leaders in Sunday School work. The Supplementary Lectures, three in number (including the one by Rev. E. Y. Mullins, D.D., President of the Seminary), were delivered to the Pastor's Sunday School Institute, which had been previously arranged to be held at the same time in the city of Louisville, and which brought together many able Sunday School workers, was largely attended by all denominations and made an occasion very inspiring and helpful in every way.

At the request of the Secretary of the Sunday School Board, the Supplementary Lectures have been added to the others, in order to make the series a little more complete. In these also the aim has been to aid students and pastors in their life work. If in addition to this they also help the ordinary Sunday School teacher, the lecturer

will be more than pleased. No one will expect that in a brief course of lectures the whole field of Sunday School activity will be adequately covered. This would have been impossible as the field is large, and for adequate treatment requires a large volume. But the aim has been to block out the outline of work so that he who desires may be aided in his further study along these same lines. Nothing has been given as suggestive that has not been worked out by the speaker in his own experience. The lectures are the outcome of a somewhat prolonged experience with teachers and scholars, and with the actual management of a Sunday School in all its details. No untested theories have been presented, but only those which have proved themselves practical in actual working.

The writer cannot help congratulating his Southern Baptist friends on the most excellent work laid out in this annual course of lectures, especially in conjunction with the Pastor's Sunday School Institute. The influence of this on the work at large must have been very marked and wholesome. It really "sets the pace" for other seminaries the land over, and will doubtless be followed in other parts of our beloved land.

In conclusion the writer begs to thank Drs. Mullins and Sampey, and all his other fellow workers in Louisville, for their aid and hearty sympathy in the work that he attempted. May the outcome of all this lecture course be to the glory of our Heavenly Father, and the furtherance of the work of bringing the young to a saving knowledge of the truth, to the end that they may render better service in the hastening of the coming of the kingdom of God on earth.

A. F. SCHAUFFLER.

Fourth Ave. and Twenty-second St.,
New York.

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SEMINARY RESOLUTIONS.

WHEREAS, The second annual lecture course on the Sunday School Board Foundation has just been given by Rev. A. F. Schauffler, D.D., of New York City; and

WHEREAS, This lecture course has resulted in a marked increase of interest in the work of the Sunday school, both among our students and the Sunday school public generally, be it

Resolved by the Faculty of the Southern Baptist Theological Seminary that we express to the Sunday School Board our profound sense of the value of the work it has inaugurated in enabling the Seminary to offer these courses of lectures from year to year.

The course given by Dr. Hatcher a year ago has proved inspiring to all who heard the lectures and all who have read them as published since, the volume being classed, by those capable of judging, among the three or four best books in existence on the relation of the pastor to the Sunday school.

The course of lectures recently given by Dr. Schauffler has admirably supplemented the course given by Dr. Hatcher, the latter having dwelt upon the ideals and fundamental principles of the pastor's relations to the Sunday school, and the former having dwelt with emphasis upon its practical aspects.

Every indication points to a growing interest in this course of lectures and to its increasing usefulness from year to year.

E. Y. MULLINS, *President.*

Southern Baptist Theological Seminary,
Louisville, Ky., January, 1903.

INTRODUCTION.

Inasmuch as Dr. Schauffler has been for a long time prominently connected with the International Sunday School Association, having served on the Fifth International Lesson Committee, and being Secretary of the Sixth Committee, elected at Denver in July, 1902, the Secretary of the Sunday School Board of the Southern Baptist Convention has asked me to give some account of our method of selecting lessons for the Sunday School world. My own connection with the Lesson Committee dates from October, 1895, when I was elected by the Committee to fill the vacancy caused by the death of the lamented Broadus. I was not surprised to learn from the members of that Committee that Dr. Broadus was esteemed by all as *primus inter pares*. For seventeen years he sat at the council board with his distinguished colleagues, and gave them the benefit of his unrivaled scholarship and his singularly keen and sympathetic insight into the needs of the millions who study the International Lessons. As a Baptist, I felt a decided quickening of denominational pride when I heard the generous words of exalted eulogium pronounced on my honored teacher by learned ministers and gifted laymen representing other great bodies of Christian people.

When I looked about me to take the measure of the great leaders in practical Christian work into whose company I had been introduced, I was delighted to note the affection and high regard shown by the entire Committee to Rev. Warren Randolph and Mr. B. F. Jacobs, two Baptists who had done much to inaugurate and mould the work of the International Lesson System. In a very real sense Mr. B. F. Jacobs, of Chicago, was the founder of the Uniform Lesson, "one lesson for all schools, and for all

in the schools." Under his wise leadership the Fifth National Convention at Indianapolis in 1872 decided to adopt the "uniform lesson." The first committee to select lessons for seven years (1873-1879) consisted of five ministers and of five laymen. Rev. Warren Randolph, D.D., and Mr. B. F. Jacobs represented the Baptists on the First Committee. The Methodists were represented by Rev. J. H. Vincent, D.D., and Prof. P. G. Gillett, LL.D.; the Presbyterians by Rev. John Hall, D.D., and Mr. George H. Stuart; the Congregationalists by Rev. A. L. Chapin, D.D., and Mr. Henry P. Haven; the Episcopalians by Rev. Richard Newton, D.D., and Mr. Alexander G. Tyng.

Dr. Vincent was Chairman and Dr. Warren Randolph Secretary of the first four committees, a term of service extending over twenty-four years. During the formation period perhaps these two officers of the Committee and Mr. Jacobs were most influential in shaping and extending the International Uniform Lesson System. Bishop Vincent was an admirable presiding officer and Dr. Randolph an ideal secretary. It was Dr. Randolph who introduced the writer to the Lesson Committee in Montreal in October, 1895. Who could ever forget the gracious thoughtfulness and courtesy of our noble Secretary? The burden of arranging every detail of our entertainment at hotels and of reporting the gist of an extensive correspondence from persons having business with the Lesson Committee, besides the work of recording every vote in the committee room on the details of the lessons before us—all this and much more rested upon Secretary Randolph for twenty-four years; and right nobly did he meet the requirements of his responsible position. The Fifth Committee would have chosen Dr. Randolph as Secretary, if he had not begged us to release him from the burden. He fell asleep three years later on December 12, 1899. The Fifth Committee, serving from 1896 to 1902, had as Chairman Rev. John Potts, D.D., of Toronto, and as Secretary Rev. A. E. Dunning, D.D., of Boston—two capable and faith-

ful officers. Dr. Potts has been elected Chairman of the Sixth Committee. Dr. Schauffler has fallen heir to the difficult and delicate work required of our Secretary.

In 1878 the number of members on the Lesson Committee was increased to fourteen, and in 1890 to fifteen. The Baptists have three representatives, the Presbyterians three, the Methodists three; and there is one for each of the following denominations—Congregational, Disciples, Episcopal, Reformed and the United Brethren.

The first three committees selected lessons for twenty-one years, covering the entire Bible every seven years. Since 1890 the Lesson Committee has been instructed to go through the Bible every six years. The Committee usually publishes its lesson leaflet for a given year about two years in advance, in order that the writers of lesson helps may have ample time to prepare books and periodical literature on the lessons. The lessons for 1904 were printed and distributed among the lesson writers in the summer of 1902, and the lessons for 1905 will probably be printed and distributed in April of the present year.

Perhaps few persons know with what care the Lesson Committee does its work. Two small committees of three each are appointed at the annual meeting of the Lesson Committee, one to make a preliminary draft of lessons for six months from the Old Testament, and the other from the New Testament. The chairman of each sub-committee arranges for a meeting of his committee several months in advance of the next session of the Lesson Committee. Usually the better part of two days is spent in patiently mapping out the work in detail for twenty-six lessons.

There must first be agreement as to the period and literature to be covered in any given course. Then there is earnest effort to find the best brief passages of Scripture suitable for Sunday School lessons. The publishing houses insist that the passages selected shall not cover more than twelve or fourteen verses, a limitation which

ought never to have been imposed upon the Committee. This artificial and unnatural limitation could be removed, if all scholars had their own Bibles, so that there would be no occasion for printing the Scripture text in the lesson helps issued by the various denominational and undenominational publishing houses. Now that Bibles and Testaments are as cheap as yellow-back novels, there is no sufficient excuse for decapitating or disemboweling a charming Bible story in order that publishers may keep up a useless custom.

A suitable title for each lesson must also be selected. To do this well one must not only know the Bible, but also know how to put the theme or subject in words which will be intelligible to the smaller scholars. The core, the most significant and valuable section of the lesson, must be marked as "Memory Verses." The Lesson Committee wish to encourage the habit of memorizing well chosen passages of Scripture.

The primary department must be before the mind's eye in the selection of a Golden Text. How often did Mr. Jacobs hold the Committee to the work of suggesting something better for the little folks. He wished the Golden Text to be something striking, simple and deeply spiritual.

The fifth and last item to be disposed of is the selection of connected and parallel passages. The "hop-skip-and-jump method" is supplemented and strengthened by a careful reading of these selections. With the present time limit Sunday School teachers cannot cover the entire Bible verse by verse. They must be directed to those sections of Scripture that are most fruitful in conversion and character building.

The sub-committee having made a preliminary draft of lessons for six months, sends, through its chairman, a copy of the suggested lessons to all the members of the Lesson Committee for criticism. At the next session of the Lesson Committee the work of the two sub-committees

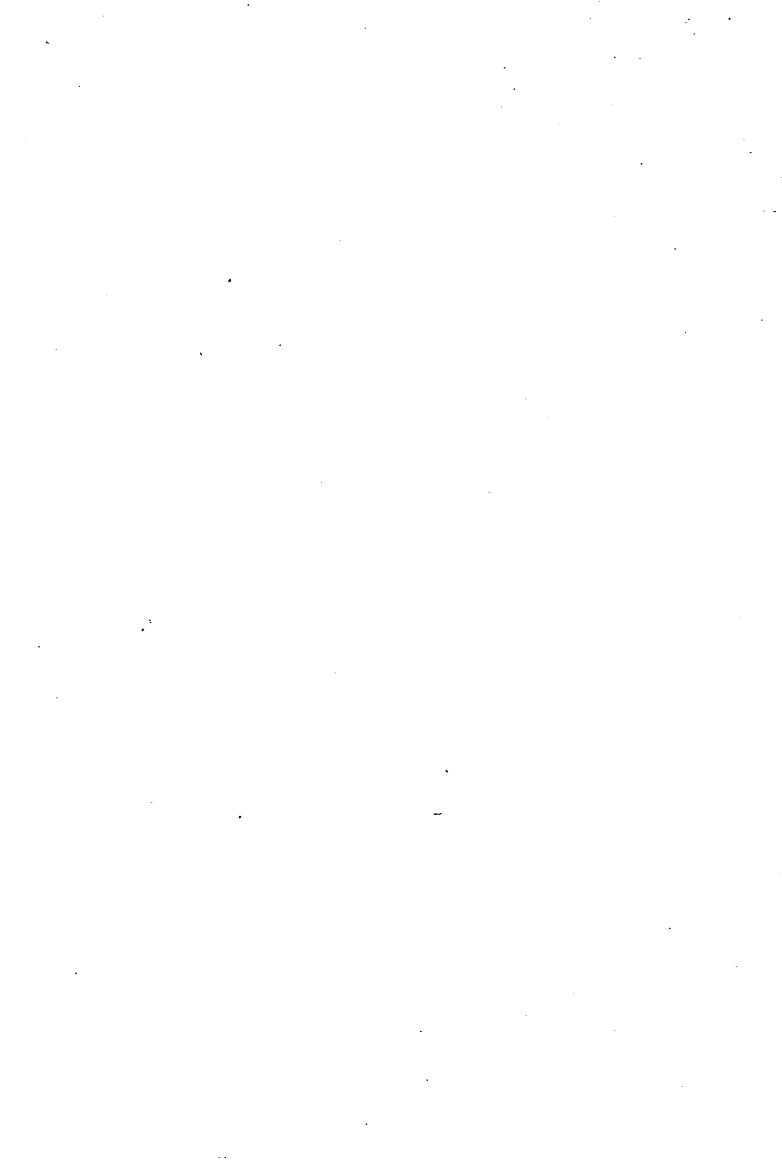
is reviewed and every detail subjected to the most searching criticism. Usually many improvements are made in details, and sometimes the general scheme is made better. Then the Secretary of the Committee takes this improved draft of lessons to the printer. Copies of this tentative scheme of lessons are forwarded to the British Section of the Lesson Committee for further criticism. Copies are also sent to distinguished Sunday School teachers, and to writers of lesson helps, for any suggested improvements that may occur to them. The Lesson Committee cares not a fig for originality, but welcomes light from every available source.

At the next annual session of the Lesson Committee the Secretary brings to the attention of the Committee the criticisms and suggestions of the British Section, and all other suggestions that seem to him to be worthy of consideration. Attention to this extensive correspondence is but one item in Dr. Schauffler's work as Secretary. The Lesson Committee must now vote on the final form of the year's lessons. After six or eight hours of close application all the nice points raised by our colleagues across the sea and by other specialists are finally decided. As a rule the vote is unanimous, though sometimes spirited discussion precedes the taking of the vote.

The harmony and spirit of Christian fellowship pervading all the meetings of the International Lesson Committee make its annual session a joy and a benediction.

J. R. SAMPEY.

Southern Baptist Theological Seminary,
Louisville, Ky., January, 1903.



Pastoral Leadership of Sunday School Forces.

LECTURE I.

WHAT WE TEACH.

Mr. President and Fellow Workers:

I rejoice exceedingly that this course of lectures has been started, through the wise forethought and the large generosity of the lovers of Sunday Schools in this vicinity, and I trust that it may be the entering wedge for similar courses, and I might also say for more prolonged courses, in all of our Theological Seminaries; thus the ministers who come into the field will know something of the Sunday School phase of their work before they enter upon it. I rejoice also that I have the opportunity of speaking to you, though I feel that I must warn you beforehand not to expect from your humble servant such a brilliant course of lectures as you heard last year, from the Rev. Dr. Hatcher; for I come not so much from the study as from the market place, not so much from intercourse with those who have lived in the past as from intercourse with those who now are, and are yet to come. If, however, you will pardon me for not being polished, I will say at least that I will try to be practical.

The great difficulty, in a work like this which is before me is to condense into five hours the whole theory of Sunday School work and the practice of Sunday School activity. Five hours! I need fifteen hours. I feel as though it were a kind of impertinence to try to do anything in five hours. I remind myself in this effort, of the deacon of a New England church to which I ministered years ago—a man of not very great learning, but very great self-reliance, who advertised that he would give an address in the lecture room of the church I served, and the advertisement read: "Deacon — will deliver a lecture in the Congregational Lecture Room on Tuesday night at eight o'clock. Subject, 'The Universe.' Lecture limited to one hour." Fortunately I have five hours. My theme will be developed, I trust, along concrete lines, and mostly for you students. I have nothing to teach the pastors who are already in service. I would rather sit at their feet. I would indeed love to speak particularly to the ladies here, but I came here not to speak to the ladies but to the young men students. The ladies will have to be like that woman of old, who was willing to take some crumbs that fell from a certain table. Maybe, however, they will still get a blessing, for what I shall say may appeal to their own love of the child and enlighten their own pathway along the difficult line of pedagogy.

Here is a chair. And here is another chair. (Here the speaker placed two chairs facing each

other.) And here sits a teacher, and there sits a boy; and the boy has a Book in his hand, and the teacher has the same Book in his hand. What is the business of that teacher? To get that Book into that boy—to get that Book into that boy's head—to get that Book into that boy's heart and life. Nothing else. You see how simple, therefore, the work of the teacher is. It shall be my effort in these lectures to help my young brethren prepare the teacher for his work, because in the last resort in the majority of churches the Pastor has got to be the one to teach the teachers how to teach.

In order that I may get that Book into that boy, I have got to know the Book, and I have got to know the boy. I have also got to know the *how*, and the *why*, moreover I have got to know the various adjuncts that enable me better to get that Book into that boy. When I know all these things, then, blessed by the Spirit of Almighty God (without whom all our effort is vain), I shall succeed.

Our theme to-night is, therefore, "What we teach." The Book. Never take for granted with your teachers that they know the Book, because many of them do not. They know a little of it. They have misconceptions of it. They have vast Saharas where no blade of refreshing grass grows, and no springs of sweet water are found: and it is for us as their leaders to open its truths to them in such a way as they can use the Book. The gross ignorance with regard to the Book, at least in our part of the country, is paralyzing. We ministers

are apt to take it for granted that teachers know the Book, and, therefore, we fly high in our elucidation of the volume. But the teachers are not up there; they are on the sidewalk, and why should I fly through the azure vault of the empyrean, as a young minister put it, when the teachers are on the sidewalk?

Sometime ago I prepared an outline for a course of lectures on the Bible, to be delivered by various divines to a gathering of Presbyterian ladies in New York. Among the characters that I proposed to study was David. I had omitted Solomon. In submitting the list to the lady at whose house the lectures were to be given, she said: "I see you have omitted Solomon." "Yes, Madam," said I, "I did not think he was very profitable." "Yes," she said, "but you ought to have Solomon as preparatory to David."

The lecture course was prepared and the gentleman who gave the first lecture was Prof. —, and he flew away up, talked about the Peshito, and the Uncials, and the Targums, and the Samaritan, and the simplest word he used was the "Canon." When he got through he said if any lady would like to ask any questions he would be glad to answer, and the daughter of a Presbyterian elder, sitting next to me, whispered: "Please ask him what he means by 'Canon.'" I said, "Professor, they want to know what you mean by 'Canon.'" And I thought he would faint. "If they didn't know 'Canon' how could they know Peshito, Uncials and Targums?"

That is merely an illustration, as you see, of the ignorance of the ordinary layman and his wife. But it is going to take too much of my time to refer further to that. Remember we never can fly too low for our teachers.

Some of you may have seen the questions which Prof. Coe, of the Northwestern University, put to one hundred students of that University. They were nine of them. First, what is the Pentateuch? Second, what is the Higher Criticism of the Scriptures? Third, does the Book of Jude belong to the Old Testament or to the New? Fourth, name one of the Patriarchs of the Old Testament. Fifth, name one of the Judges of the Old Testament. Sixth, name three of the Kings of Israel. Seventh, name three prophets. Eighth, give one of the Beatitudes. Ninth, quote a verse from the letter to the Romans. Now these were University men. The answers were quite extraordinary in some cases. One of them named as among the Judges—Solomon, Jeremiah and Leviticus. Among the Prophets were Matthew, Luke and John. Among the Kings of Israel Herod and Ananias. Nebuchadnezzar figured both as Judge and King in Israel. The Pentateuch was confused with the gospels and in one case with the seven gospels. Among the Beatitudes were the following: Blessed are the poor in heart for they shall see God. Blessed are the Hungry for they shall be fed.

What am I trying to illustrate? Ignorance of the Book on the part of men who otherwise are

intelligent. That this ignorance can be remedied there is no question, when teachers do better work. I took these same nine questions and sent them down to a class of mission girls, all of them day workers, and had them answer them on the spot, sure that they would give better answers, though they were tenement house girls, than the University men of the Northwestern. The following was the result, showing how honest work, well done, results in gratifying knowledge of the Word. What is the Pentateuch? Percentage of correct answers of Northwestern, 60; of the tenement house girls, 80. What is the Higher Criticism of the Scripture? Northwestern percentage, 16 correct; tenement house, none. They did not know, though one tenement house girl answered, "Scepticism, fanaticism, also that the Bible does not come from a divine origin." Does the Book of Jude belong to the Old Testament or the New? Northwestern percentage, 56; tenement house, 80. One of the patriarchs of the Old Testament: Northwestern, 61; tenement house, 70. One of the Judges of the Old Testament. Northwestern, 45 per cent; tenement house, 60. Three of the prophets: Northwestern, 47; tenement house, 100. One of the Beatitudes: Northwestern per cent, 52; tenement house, 100. A verse from the letter to the Romans: Northwestern, 31 per cent; tenement house, 70. Total Northwestern percentage correct answers, 49; tenement house, 72.

That illustrates what can be done in difficult

circumstances, for the answers of these tenement house girls prove what can be done when the teachers are trained to do good work. It will also illustrate what I want to reinforce a thousand times in these lectures—the need of our remembering the A B C's of the divine Word, that our teachers may teach the same A B C's of the same Word to their scholars.

I happen to be lecturing just now on Sunday nights at a Young Ladies' Boarding School in New York, where members come largely from religious families. I propounded this question to them: "Suppose all the Bible must be destroyed excepting ten chapters, and you had the selecting of the only ten chapters that could be preserved, what would your ten chapters be?" The answers came in, forty-three of them, and were tabulated. I shall not dwell on them in detail, as I have not time. Suffice it is to say that in these answers, twenty-eight made no mention of the birth of Christ, sixteen none of his death, eighteen none of his resurrection, thirty none of his ascension. What was in their minds? Why was it, upon the hypothesis that only ten chapters were to be saved from the whole revelation, that some omitted the resurrection and some the ascension, and that seven of these answers made no mention of birth, death, resurrection or ascension?

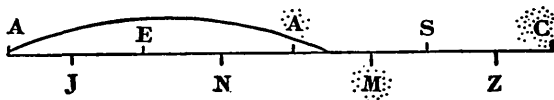
Now, surely that is of profound significance when you begin to test their knowledge of the Word, and the conception in the minds of these young

ladies of the relative importance of parts of the Bible. I think I have said enough, however, to emphasize my one contention that we must begin from the very foundation in preparing our workers to work. Then, the foundation being well laid, the superstructure will stand. Because of this great simplicity which we have to observe, we must begin ourselves in very simple ways, and I will illustrate for example how I would begin with certain teachers who know very little about the Word.

One of the difficulties lies here, that chronologically speaking many teachers are all at sea when you come to parts of the Word of God. If you ask them about when Elijah lived, you would be surprised at the brilliant flash of silence that would follow. They are not posted; indeed a good many of them are not posted as to where to find Elijah in the Book, much less in history. I was preaching once in New York and a New York pastor asked me what I wanted him to read, I said, "Please read the third chapter of Jonah." He stepped to the desk and fussed around a while, and then he read a psalm. I thought, "That is proper—Jonah will come next." But Jonah has not arrived yet; and when the minister sat down, he said, "Upon my word, I couldn't find him." "Tell it not in Gath and publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice." "If these things be done in the green tree, what shall be done in the dry?" If a minister can't find

Jonah, where shall a teacher find him? We must, therefore, localize a little in the minds of our teachers, for the sake of their scholars, these great persons and periods in the Word of God, and that can be very simply done chronologically, so that it shall fasten itself on their minds indelibly.

Here the speaker drew the following diagram on the board, as illustration of what followed:



Let that line represent the four thousand years from Adam to Christ. (You understand, of course, that Usher's Chronology is not accepted now, and rightly so, but for my purpose as a working chronology it will do.) Here at the beginning we will put down the letter A for Adam, and at the close the letter C for Christ, and between the two the space represents forty centuries. If you should sub-divide in the middle and ask the average teacher what great man came then, he would say, "I don't know." It is worth our while, however, to put down the great man, the father of the faithful, Abraham. If we divide again, making periods of one thousand years, and once more call for names, very few would be able to give us the name that falls between Abraham and Adam. We will simply put it down, so as to expedite matters—Enoch falls there; and Israel's great King falls

half way between Abraham and Christ. Now, we have gotten millenniums—Adam, Enoch, Abraham, Solomon, Christ. Once more we will sub-divide and make it half-millenniums. What are the names now that fall at these divisions? Here one falls, unimportant, and yet we will just put it down for a landmark—Jared. ~~Here~~ falls a great man—Noah. Here falls a still greater—Moses. Here falls the builder of the second temple—Zerubbabel.

What is the use of a diagram like that for one of my teachers? This—that it begins to localize chronologically the great heroes of the Old Testament. For example, I realize that the Book of Genesis covers that much of the Old Testament history that is included under the arc in the diagram—more than one-half covered by that one book. Whatever, therefore, is before Abraham must, my teacher knows, be in Genesis. But I am studying about Aaron, Where is he? Well, he is a brother of Moses; he must come near the letter M. I am in the time of the Judges; about where am I now? Between M and S, of course, somewhere. But I am in the days of the Kings, in the divided monarchy. Of course I am between S and Z. I am with Nehemiah now, however. Very well; I am then to the right of Z.

In that way the teachers can get at least a bird's-eye view of the Word, and are able to somewhat intelligently localize the actors in this great drama of divine revelation and divinely guided history.

If now you carry this a little further you will realize how much help to the study of the Word these little explanations may be, when you advise your teachers to study the Word in spots. Oh, oughtn't they to study all the Word equally? Yes—when you do. When you are as familiar with Habakkuk as you are with the twenty-third psalm, then you ministers may expect your teachers to be familiar with him too. But when you have to pull yourself together to find Habakkuk, don't find fault with your teachers. As a matter of fact, all the Bible is not equally important. We could better afford to lose one gospel wholly than to lose the Acts of the Apostles, because we have then still three gospels left, but if the Acts of the Apostles are gone we have nothing left to cover that ground. We could vastly better afford to lose Habakkuk or Zephaniah than we could Isaiah. There are, therefore, in the Bible certain important periods where we must focalize our attention, with which we must be enormously familiar; otherwise we do not know the Book, and cannot get it properly into the boy.

What are the important periods? Two signs will guide you in selecting the periods of supreme importance. Where first the narrative amplifies and second at the same time miracles multiply, there we find that emphasis is put by the Holy Spirit. Note what I say—the two signs must *unite*; the narrative must amplify and the miracles multiply, at the same point.

The first place where the narrative amplifies and

miracles multiply after creation is in the Abrahamic period, and here I will put, to signify that, a few dots. Here we have fourteen chapters given to Abraham and fourteen chapters given to his great-grandson Joseph, and, from Genesis twelfth to the end of the Book, all, given to four men. The narrative amplifies vastly, for it covers more space in the book than the whole story of creation, plus the history of man, does, before the advent of Abraham. Here miracles begin to multiply too. How many miracles? We do not know. In the Book of Genesis there is not one miracle wrought by the hand of man. There are miracles, but not one wrought by the hand of man. In the Book of Genesis, excluding the story of creation, there is not an average of one miracle per century; but in the days of Abraham you find God interposing, and now the miraculous is more frequently met with, as in the theophanies, and the destruction of Sodom and Gomorrah. Here then evidently is a period on which the Divine Spirit puts emphasis. And there is good reason for this, for here God is calling out from heathen idolatry one who is to be the founder of the Chosen People. Here begins that channel of divine revelation that flows down from Abraham, in the large light of whose joy we sit to-day. Here God was beginning a new Covenant and a new effort for the redemption of humanity, and, therefore, that is a most important period, and on that we want to focalize our thoughts and the thoughts of those whom we lead. They

must know about the period of the founding of the Peculiar People.

Where do miracles next appear in large numbers? Here, during the Mosaic period; and here we will put many dots. There the narrative amplifies too, and you have Exodus (from the second chapter), Leviticus, Numbers and Deuteronomy, all of them together covering a period of only eighty years. In Genesis we have twenty-three hundred years in one book. Here are eighty years in four books. And do miracles multiply? Surely. How many? We do not know; but if you choose to multiply 315 by 40 you will begin to understand how many miracles there were; for excepting on the Sabbath manna came every day. And was that an important period? Surely. Why? Because there God, having amalgamated in the furnace of affliction in Egypt a people into a unity such as no people on earth ever has enjoyed, was going to transplant them into the land promised to their great ancestor. There was a great and most significant national movement. Not that only. God was there giving at Mt. Sinai a revelation. He was there laying down a legislation. He was there initiating a typology, in tabernacle and high priest and sacrifice, which things, taken together, were to be a schoolmaster to lead Israel down the centuries until in the fullness of time Jesus Christ the great anti-type should appear.

We, therefore, ought to instruct our teachers along these lines, so that the whole Mosaic period

might be to them *terra cognita*, and that they might understand the grandeur of that revelation and the importance of that typology, which was revealed by God to Moses at Mt. Sinai.

Where is the next important period? It comes down here, and we will call it the Messianic period. There again the narrative amplifies and we have four books covering thirty-three years. And does the miracle multiply? Yes, beyond any previous precedent. Sometimes in the life of our Divine Lord, I suspect, he wrought more miracles than were wrought in the whole Mosaic period; as, for example, on that evening in Capernaum, when they brought him all the sick that were in Capernaum, laying them down in front of Peter's mother-in-law's house, and all were healed. I need not dwell on the importance of that period, for we know it well. It is the most important period.

See then these great spots in the Word of God, where we want to focalize the study of our teachers—the Patriarchal, the Mosaic, the Messianic. Do not misunderstand me to depreciate at all other parts, but merely to exalt these markedly for the sake of our teacher force.

I have noticed that at conventions some ministers, find fault with teachers for not knowing the whole Bible, and sometimes they find fault with teachers for taking question books or quarterlies into the class; and generally I notice that those same ministers would no more dream of going into the pulpit without every word written out than they would

dream of flying. Then they come to conventions with their pockets full of stones, and throw them at the teachers for taking their text-books into the class. "Physician, heal thyself."

What we want, therefore, is to enlighten our teachers along the important lines, and not overburden them with multitudes of discussions, which are well for us or for a trained mind, but simply multitudes of words without knowledge for them. I am reminded of the story of the godly old woman who loved her Bible dearly; and a friend selected a gift which he thought would be very acceptable, and gave her a large commentary in several volumes. Soon after he met her and he said, "How do you like the commentary?" "Very well," she says, "I find the Bible throws a good deal of light on it."

Take for example another of these bird's-eye views of the Word, which simplify matters for our teachers, and, therefore, for the scholar. Look at some great truths which we find there.

Throughout the Word are certain great themes which you will find sung by prophet, historian and poet. You will find them dwelt on, as a theme in a concerto, which as the governing theme, is heard over and over. A young lady friend of mine the other day invited me to hear her play a fugue of Bach's, new to her and to me. "Listen to see how many times you can hear the theme." I listened. When she got through she said, "Well?" I said, "Seven times." "Pretty good," she said, "but it

was there eight times." Sometimes the left hand carried it; sometimes the right hand sang it out in the soprano; sometimes it was minor, sometimes it broke out into major; sometimes it was covered by a brilliant accompaniment with the right hand; but always, hidden underneath or clearly apparent, the theme governed all.

So in the Word of God there are certain great themes which you will find running through the whole revelation. Sometimes they are sung in the major scale, sometimes in the minor, sometimes they are not clearly observable because of the run of history; but in every book if you will listen carefully, you will hear the theme.

Here in the Old Testament is one of the great themes. Suppose I put it this way. "He will come." That is the theme that breaks out in Genesis 3: 15: "The seed of the woman shall bruise the head of the serpent." It is sung there to begin with. And all through the Old Testament—listen for that theme. You will hear it again in the days of Abraham: "In thee and in thy seed shall all nations of the earth be blest." You will hear it again rising from the death-bed of old Jacob, when he says, "The sceptre shall not depart from Judah until Shiloh come." You will hear it markedly in all the typology of the wilderness—tabernacle, sacrifice, high priest. Now it is sung in the minor key, in the fifty-third of Isaiah, where uttering his sad plaint of woe, sorrow and rejection, the great prophet foretells the experience of Israel's rejected

Messiah. Then again in the ninth chapter of Isaiah, breaking out in tremendous major chords: "Unto us a child is born, a son is given. The government shall be upon his shoulders. His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." All through the sacred history in typology, in poetry and prophecy you will hear that theme—"He will come." And Israel was always, in the person of its godly ones, waiting for its own consolation, until that day when the Christ child was taken into the courtyard of the temple, and the aged Simeon who had been waiting for his appearance, saw him and gratefully cried, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

That is one of the themes in the Old Testament. Gentlemen, teach your teachers to listen for that theme, to see where it appears, to greet it, to understand it, to try to teach it to those who are under their care.

The theme changes, however, in the gospels, and on Bethlehem's plain you hear the chorus of angels, not now saying, "He will come," but "He has come." "Unto you is born this day in the City of David a Saviour," and the long-waiting centuries close with the joyous revelation of him through whom God now is to speak to his people more clearly than he did to them through the lips of holy men of old. The four gospels bring it out on every page, almost in every verse—"He has come." The

angels announce it; his deeds confirm their announcement, and his teachings say "Amen" to his deeds.

The theme changes again. We are now on the Mount of Olives. There are there eleven men with upturned faces. Two men are found standing by their side in white apparel, and as they turn from their upward look to gaze into the countenances of these men, the great New Testament theme is changed, and now it reads: "He will come again." "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall come in like manner as ye have seen him go," and from that day on through the whole New Testament this newer theme rings until at last comes the prayer: "Even so come, Lord Jesus, come quickly." On this account the true waiting people of God are those whose eyes are not fixed so much on the past, as on the future, and who listen for, long for, and pray for that triumphant coming of Israel's King which shall be one, not one of humiliation and shame, but of exceeding glory.

Here is a result of what precedes the blackboard read as follows:

HE WILL COME
HAS COME
WILL COME AGAIN

These are the three great themes. There are none superior to these in the Word. Oh, that the teachers might listen for those themes, catch them,

remember them, ring them out to their scholars understandingly. It is for us as leaders to see to it that their hearing shall be acute, that their method of listening shall be intelligent, and that their vocalization again of what they have heard shall be sweet and simple.

Oh, when you come to deal with what to teach, there is no end to it. We are instructed in these days to study the Bible as literature, and the injunction is one to be heeded, especially if we realize that the Bible is not merely literature but that it is a unique literature, that there is no other literature like it. Our teachers hardly understand the composite character of this volume. They hardly realize that it is composed of sixty-six volumes. They only vaguely understand the varied character and varied conditions of those who have contributed to this great volume. It illumines their understanding if they are told that here are men of great culture, like Moses and Paul, and men of no culture, like Amos and John and Peter, all contributing to one divinely inspired volume. It clarifies the teacher's mind to understand that there were men who wrote behind the bars, like Jeremiah and Paul, and men on the throne, like David and Solomon. They begin to understand the Book better as they begin to appreciate the variety that is to be found in its pages. Very few of them realize that between the days of Moses and the days of John the Evangelist, sixteen centuries passed. When they grasp this and when then they under-

stand that all of these men were singing one of these three themes, and that the three themes were cognate, and that the educated and the ignorant, the monarch on the throne and the prisoner behind the bars all were singing the divine theme, and sang all up to the standard pitch—when they begin to understand that, then they begin to understand why we consider the Word of God inspired. Then they begin to see how, behind the culture and the ignorance, behind the monarch and the peasant, behind the king and the prisoner, there was one superlative, ever-abiding personality, and his influence was felt by Amos and Moses, by Paul and Peter; then they begin to realize as never before what it means when it says, "Holy men of old spake as they were moved by the Holy Ghost." Now at last they begin to get a grip on the truth that "all Scripture is given by inspiration of God," and, building thus on a divinely laid foundation, they build with confidence and not with fear.

When we thus make our teachers understand some of the characteristics of the Word, they will say with the Psalmist, "Thy words are sweeter to my mouth than honey and the honey comb," and then they will believe that this Word cannot be weighed against gold, though it be fine, or jewels, though they be precious.

Take another method of study, by means of which we can make our teachers understand the joy of this Word. I apprehend that most teachers have an idea that when Amos sat down, for ex-

ample, to write his book, he sat down in the way in which we sit down to write a composition, and worked away at it until he finished it. Now, if there is one way in which Amos did not work, that is the way. Like all prophets, the major part of what has been given us he spoke first and wrote next. Jeremiah wrote, because he could not speak—he was shut up in prison. But Amos and these other men spoke, and then what they uttered was condensed and we have the notes of what they said. Make the teacher understand this, and then try and make living the method of Amos, and they will fall in love with that prophet and will admire his astuteness. Amos, you remember, was from the Southern kingdom, and went to prophesy in the Northern kingdom—a very delicate task; for the Northern kingdom hated the Southern kingdom and the Southern kingdom paid them back in their own coin. It was as delicate a task as it would have been just before our Civil War for a Northern minister to come South and lecture to you Southerners as to your duty, or for a Southerner to come North and lecture to us as to our line of action—a very ticklish enterprise on either side. Oh, if we in our ministry were half as wise and shrewd as Amos was, we should have larger results. Imagine him now coming to Bethel in the Northern kingdom, where Jeroboam had set up one of the golden calves. He comes and wants so to present his message that it shall be accepted, if possible. I apprehend that his discourse was delivered

at various times, on successive days, and that we merely have here the pith of several addresses. Imagine it. Here he comes and begins: "Thus saith Jehovah, for three transgressions of Damascus and for four, I will not turn away the punishment thereof." He is speaking in the courtyard at the place of worship at Bethel, and they listen to see what the man might say, and are rather pleased to hear. "What did he say? Damascus? Oh, that is our great enemy on the northeast. That is rather good. A good clever man, though he is a Southerner." When he gets through, he says, "I will speak again here to-morrow." So they come out. Now, he says: "For three transgressions of Gaza and for four, I will not turn away the punishment thereof." "What did he say? Gaza? Why, that is the Philistines down there at the southwest, that have been a thorn in our flesh, and he is down on the Philistines. Well, that's a fine fellow—he has got a level head, that man has. He is down on Damascus, and he is down on the Philistines and he says Jehovah will not turn away the punishment thereof. Well, that's the kind of a preacher I am going to hear, and I am going to get some friends too." The next day the prophet again thunders on: "Thus saith Jehovah, for three transgressions of Tyre, and for four, I will not turn away the punishment thereof." Tyre was the great maritime power of the North. Tyre dominated the sea, was mistress of the waves, and Israel feared Tyre, and when this prophet of Judah condemns

Tyre and denounces woes on her, it is like the balm of Gilead to their wounded hearts, and they say, "Well, we never heard a man that sized things up as accurately as he does. That is a man that has got a far-seeing mind, and, although he comes from the South, we will hear him again." So the next day he comes again and now the message runs: "Thus saith Jehovah; for three transgressions of Edom, and for four, I will not turn away the punishment thereof." Now, Edom was he who dwelt in the clefts of the rocks, who felt that no power could bring him down, and when Israel hears Edom condemned and his doom foretold, Israel is filled with joy, and says, "Damascus, and Gaza, and Tyre, and Edom, these are our foes, and they shall fall and perish," and they accept joyfully the message of this singular prophet of Judah. Then the prophet goes on: "Thus saith Jehovah, for three transgressions of the children of Ammon and for four," and then (on the following day it may be): "For three transgressions of Moab and for four," until the time comes when one day, as the popularity of this prophet rises and the throngs gather more and more filled with enthusiasm, he startles them by saying: "Thus saith Jehovah, for three transgressions of Judah and for four." "What? He is a Judean, isn't he, and yet he is down on Judah. His own people—! Well, there is a brave man, that marks the crookedness of his own people, and dares to condemn them for it. He is the grandest prophet we ever saw or heard." So he

has been preparing them day by day for his message against Israel, and finally the message comes, for at last he says: "Thus saith Jehovah; for three transgressions of *Israel*, and for four." Now, he has come home, now the arrow quivers in the heart of Israel; and he has spoken under circumstances, which, if any circumstances could insure the acceptance of such a message, would assure its reception. When your scholars understand the circumstances, difficulties, surroundings, individualities, complications, of these prophets, be they Amoses or be they Isaiahs, be they Jeremiahs or be they Malachis, all of a sudden the dry bones of prophetdom begin to pull themselves together, bone to bone, and then they are clothed with flesh and then they stand up upon their feet inbreathed with the spirit of intelligence and comprehension, a mighty army of men speaking God's truth, uttering God's message to their day and to all days; and your teacher, my beloved brothers, begins to say, "There is no book like these prophetic books. Let me understand them, let me be filled with fire, because of my grasp of their truth, and then give me a chance to impart them to these children who are under my care."

We are told to study the Bible as literature. If your teachers understand a little about the literature of the Bible they will appreciate it more. How few teachers there are who so much as understand the formation of the psalms—I mean their poetic structure. I need not dwell on that, for you know

all about it, but I have seen many a teacher's eyes open and many a teacher's face has broken into a pleased smile when they understand a little of the antiphonal language of the psalms, which shows itself in Hebrew poetry in a manner which they have never understood. Take the ninety-first psalm for example, and let them understand how there is statement and counter-statement, there is affirmation and confirmation, passing from one to the other. Statement: "He that dwelleth in the secret place of the most high." Answer: "Shall abide under the shadow of the Almighty." Statement: "I will say of Jehovah, he is my refuge and my fortress." Answer: "My God, in him will I trust." Statement: "For he will deliver thee from the snare of the fowler." Answer: "And from the noisome pestilence." To and fro the great chorus of praise goes, answering and answering and answering again, and God's people are filled with joy as they state and re-state and as they answer and answer and answer again to these superb statements of praise, penitence, trust and triumph.

Our teachers must be led to understand this Book in some such ways as these—simple ways, plain ways, practical ways, comprehensible ways, remembering how restricted is the grasp of the average teacher, who has not enjoyed a normal or college education, remembering that the average teacher has not been to High School even, to say nothing of the University; and we are striking for the average teacher and not for the phenomenal genius.

Yet, when all this has been done and we have some comprehension of the Bible as literature, let us by no means have our teachers teach it as literature merely; for it is more, infinitely more, than mere literature, beautiful though that be. For the Word of God is the power of God unto salvation, and that we must not forget. Better to have John 3: 16 lodged in the heart and conscience of a boy in such a way that it cannot be eradicated, and, lodged there, have it blessed by the Holy Spirit to his salvation, than have him, without such knowledge of the Holy Writ know all the poetry of the ancients, and all the marvelous prophetic utterances besides the beauties of the pastoral epistles and the wonders of the apocalypse. For you may know the Scripture from first to last intellectually, and yet not know it as the power of salvation unto yourself; and there is where we want in the last analysis to sharpen up the teaching of all of our teachers, in such a way that they shall regard it as divine seed implanted in hearts, intended to bring forth harvest for time and eternity, so that they shall look upon it as leaven in the meal which leavens, by and by, the whole lump, as a power which transforms the base into the noble, the vile into the pure, and the demoniac into the Christlike.

So, while I emphasize the knowledge of the Word of God to which we can attain, and the simplification of it for the comprehension of those under our guidance, above and beyond all, I exalt that knowledge of the Word that shall make it a life-

giving Word. Oh, the marvel of it! Oh, the endless miracle of it, that one verse, blessed by God, can save a soul!

In an inquiry meeting a young man was assigned to me at one time in Moody days. No sooner had we begun talking than he pulled out of his pocket a card and said, "My Superintendent gave me that card on condition that I would fill my name into a vacancy. I never would have done it if I had known the trouble it was going to give me." I said, "Let me see that card." It read as follows: "For God so loved the world that he gave his only begotten Son that—" and then came the young man's name written in—"believing in him should not perish but have everlasting life." He said, "Six months ago I filled that out and I have not had a day of rest since." Blessed unrest! Blessed arrow of the Spirit that pierced the heart. It was like the bow drawn in ancient times at a venture, but it had pierced, and held, and quivered, until that night, as I trust, by God's grace, giving himself to this Divine Saviour personally, his prayer suddenly changed from one of penitence and consecration into one of praise, and suddenly his face was now as shining as it had been sad, and he said, "My mother is in this building somewhere. I must find her and tell her."

Oh wondrous alchemy, that can change with a few words a life, that can chase away darkness with a word and introduce light; that can plant eternal life and the beginning of a perfect future

into man's heart! Thus understanding and believing in and teaching the Word of God, we shall find that we have something like that of which David spoke when he found that the sword of Goliath was in charge of the High Priest. He said: "Give it to me; there is none like it." And we say as ministers and teachers with regard to the Word of God, "Give it to me; there is none like it."

LECTURE II.

HOW WE TEACH.

My theme this afternoon is, How we Teach. There are five avenues of approach to the human mind, and five only. They pass through Eye-gate, Ear-gate, Nose-gate, Mouth-gate, and Touch-gate. The facts which pass into the mind through Eye-gate are vastly more numerous and pass in vastly more swiftly than those which pass in at the other gates. Ear-gate comes next, but Eye-gate is much swifter than Ear-gate, and the soul pays attention to what passes in at Eye-gate often to the exclusion of what passes in at Ear-gate, if the two compete. You may place on this platform the most brilliant orator the world has ever seen. He may appeal to your ears. If you will allow me to stand also on this platform and do something that appeals to your eyes, I will defeat him, because you will inevitably look before you will listen. That is the way we are constituted.

Eye-gate and Ear-gate furnish the means of ingress for the vast majority of facts which our minds possess. Through Eye-gate there march armies, through Ear-gate regiments, through the other gates straggling individuals. He, therefore, as a teacher is exceedingly unwise who omits the Eye-

gate approach. He *must* attack the Eye-gate. If he can attack Eye-gate and Ear-gate simultaneously, then he has won the attention of the indweller; for I defy that boy who has come with the seductive pin, ready for trouble, to use it, if I have got his eyes and his ears. He will forget his pin. If I have his ears only he will remember his pin.

We want, therefore, to be skillful teachers, appealing to both these avenues of approach; and we want, in turn, to instruct those under our care how they may wisely use these divinely ordained gateways to the minds of those to whom they minister. I shall not dwell on Ear-gate so much now as on Eye-gate. That which we see we are interested in, and, therefore, it becomes the teacher, as far as he can, to let the scholar see as well as hear. All secular teachers know this truth and practice it; it remains for religious teachers to be a century behind the times. If in our teaching we can use visible objects we gain much power and rapidity of comprehension. The fundamental principle of object-teaching is this—that *all material things have some likeness to spiritual things*. In this Hall there is nothing that has not some analogy to spiritual truths. The mind of the student must discern these analogies, making them simple and then applying them to the scholar. In so brief a lecture as this we have not time to draw out many of these analogies, but some may be given, and you will see how quickly and easily it can be done. Then I trust you will develop further the principles enunciated

and the methods illustrated, and become yourselves adept object teachers.

The lesson for next Sunday is little Samuel and his call. God called him gently, he responded loyally, and from that day on it was known that Samuel was a prophet in Israel. The Lord drew him and he followed. Here is a spool of thread. In teaching the lesson, if I were reviewing it from the platform, I should call a boy to the platform and say, "Close your eyes tight, please. Take hold of the thread. When you feel the thread draw, follow;" and I should draw the boy down the aisle and back. Before I got back to the platform, I should say, "Hold back, please," and, I going on, the thread would part. I should then say, "Why don't you come?" and he would answer, "I feel no drawing." That illustrates how gentle drawing may be successful if only obediently, like Samuel, we follow. It illustrates how, if we hold back, the connection between us and the divine caller parts. If Samuel had said, "Speak not, Lord, for thy servant desires not to hear," the connection would have parted, and no one would have known Samuel as a prophet of the Lord. You see the application to every scholar who feels the drawing in his heart.

The divine drawing power is unseen, but is not unfelt. In that it is like the power of this magnet—it is an unseen power, but not unfelt. It draws—it holds. So the divine Spirit, unseen, draws. "I, if I be lifted up, will draw." And it holds, as you see here. It holds powerfully. There is your

illustration of a spiritual unseen, but not unfelt, power. (In presenting this point, the speaker made use of a large magnet.)

Take this same truth and illustrate it in this way. I put a piece of paper between the magnet and its armature. It still holds, though there be something between; but if the magnet be separated from the iron as I now separate it it drops. "Without me ye can do nothing." "Severed from me, ye fall."

I have here a little compass. This illustrates divine guidance. If I am in the forest and the sun is overcast I know not which is north or south, and though I may want to go north I know not how to go. I take my compass out and it guides me. So God's Word is my compass in spiritual things. I know not how to go. I look for the divine guidance in the divine word, and find it points out always my true north star.

Here is an aneroid barometer. It weighs. It weighs the invisible, namely, the air; and that suggests all manner of weighing by God. To Belshazzar he says, "Weighed—wanting." We weigh material objects though they be invisible like the air. God weighs immaterial objects for we find in the Word that it says, "The Lord weigh the *spirits* of men." And so by means of weights and measures, understandable by the plainest pupil, we illustrate the divine measuring and the divine weighing.

Here is this spool of thread again. I can break that strand easily. I double the strand, and now find it breaks with a little more difficulty. I run

the thread in this way around my elbow and thumb, and then twist the strands up. It breaks with great difficulty. If I had put a few more strands there it would not have broken at all. That is like bad habits; at the start easily broken, bye and bye more difficult to break. Bye and bye the drunkard is tied hand and foot, because he is bound round and round and round and round and he cannot escape. You see now what I mean by appealing to the eye. You may not now be as much interested as the children are, but they are fascinated when you are teaching them through the eye and at the same time appealing to the ear. The first object lesson I ever saw, which started me along this line, was by Edward Eggleston, he using a watch, and he made me feel the power of the visible. Will you now kindly develop yourselves into a school and answer me promptly as I ask questions? (And might I say parenthetically, if you would notice how I ask questions it will help some of you younger men to ask questions straight.)

What is that? (Response: "A watch.") Supposing one man made that watch, to whom would it belong? (Response: "To him.") Why would it belong to him? (Response: "Because he made it.") That watch is very much like a boy. Can you give me one particular in which that watch is like a boy? (Response: "It goes.") It is made to go. Will that watch always go right? (Response: "If it is set right.") Will it sometimes get dirty and go wrong, do you suppose? (Re-

sponse: "Yes.") When it goes wrong, then what do we do? (Response: "Clean it.") Yes, and so when our hearts are defiled, they must be cleansed. All of you that have hands; please show them. To whom do those hands now really belong? (Response: "To us.") Did you make your hands? (Response: "No, sir.") Who did make them then? (Response: "God.") Then to whom do they really belong? (Response: "To God.") That is right. They really belong to God. If that watch does not belong to me have I a right to do with it anything I want to? (Response: "No, sir.") If that hand does not belong to me have I a right to strike my sister with it? (Response: "No, sir.") Then why did you strike your sister last week, my boy? Tongues we have. Whose are they? God's. Have I a right to use God's name in vain with God's lips and tongue? Minds we have, and whose are they? God's. Have I a right to misuse God's mind in thinking the devil's thoughts?

You see how readily the analogies work, and the scholars will see them. Here is this lamp. Please answer. What is that lamp made for? (Response: "To give light.") Our Saviour says that we are made for something—what is that? (Response: "To give light.") He says, "Let your light so"—what? (Response: "Shine.") Why isn't that lamp giving light? (Response: "Because it is not lit.") Why do a great many people in the world not give spiritual light? They are not lighted.

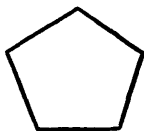
Before the lamp shines it must be lit, and so you have got to be lit yourself. Now what is there in this reservoir? (Response: "Oil.") Would the lamp burn without oil? (Response: "No, sir.") No. What does the oil remind you of in spiritual life? (Response: "Grace.") Between the oil and the lamp there is what? (Response: "The connecting tube.") If I stop that up will the lamp burn? (Response: "No, sir.") No. And if we stop the passage of divine grace into our hearts, will our lights burn? (Response: "No.")

All along these lines of light are many analogies, but we cannot stop longer. You see what I mean. There are a hundred things that illustrate divine truth to the mind by material objects, which we can use for the elucidation of his Word to those under our care. Now if you want five books that will enable you to handle these things intelligently let me recommend two by Sylvanus Stall on Object Teaching, Five Minute Object Lessons to Children and Talks to the King's Children; two by Rev. C. H. Tyndall on Object Teaching, Object Sermons in Outline, and Object Lessons for Children, and one, just out, by Dr. Tyndall—extraordinarily clever—on Electricity and its Similitudes. Oh, my brothers, study books like those to make yourselves workmen who need not to be ashamed, rightly illustrating the word of truth.

Can we do anything with the blackboard? Yes. How about the blackboard? The blackboard is much abused, and, therefore, by many thoughtful

men little used. But it can be effectively used, I believe, in very simple ways. Many feel that because they cannot draw pictures and make goblets and snakes and crowns and angels, therefore, they cannot use the board. I can do none of those things; indeed I can hardly write straight. Nevertheless, used with the utmost simplicity, the black-board can be a potency in carrying truth again through Eye-gate.

Take the lesson of last Sunday. We had there Ruth's Choice—that was the theme; and choosing—*our* choosing—was the application of it. We illustrated that in this way.



Here is what we call the fortification of a man's soul, after the manner of Bunyan, in his Holy War, and in that fortification each one sits alone, and in that fortification we find this, which is the dominant factor in all our lives—*Will*.



God's command comes to us from outside, and says to us all along the line, "Thou shalt," and that

appeals to the individual. It appeals to his intellect—he understands it. It ought to appeal to his affections and engage them. But ultimately it must appeal to his will, for we know that without that nothing is won. Joshua says, "Choose ye." Elijah says, "How long will ye halt between two opinions?" Ruth chooses. "Thy God shall be my God—Thy people, my people." God appeals to every sinner to-day, "Thou shalt," and he wants our wills subordinated to his will, and if we subordinate it our answer is

THOU SHALT



That was Ruth's answer—"I will; thou art my God." But we have the awful alternative, if we do not desire to respond favorably, to add one word:

THOU SHALT



There is the sovereignty of the individual. Almighty God says, "Thou shalt," and the braggart sinner stands and lifting his face heavenward, says, "I will not." There is where decision day comes

in—when you have your decision day. You make them understand its solemnity by five words on the board, showing them how the right and wrong choice stands before them to-day, and on it their eternity may swing.

Take another of these blackboard simple illustrations. They abound on every hand. We have, for example, the story of the trial of our Saviour. Jesus is the great character there as he stands before his judge:

JESUS
BEFORE
PILATE

You draw out the facts of the lesson. Then you make them understand that one day that will be reversed at the great judgment, and it will be (reading now upward):

PILATE BEFORE JESUS.

On earth Pilate could do as he liked with Jesus; in that day Jesus will do what he wants with Pilate. But never mind about Pilate and Jesus. Bring it home to the class: Wipe out the word Pilate and substitute the word you.

JESUS
BEFORE
YOU

“Behold, I stand at the door and knock.” Jesus to-day before you—for your decision. That, too,

will be reversed one day, and it will be (again reading upward) :

YOU BEFORE JESUS

for decision. Three significant words! But anyone can do such work as this. Nevertheless, you will bear me witness that even to your minds the truth is a little clearer because of the right use of these three words. Change this if you want to, and put there "Zacchaeus" and put here "Seeking" and put here "Jesus."

ZACCHAEUS SEEKING JESUS

He was seeking to see Jesus, and when the master came to the foot of the tree he looked up, and it was apparent that Jesus was seeking Zacchaeus, and now we may read upward again and we see that it makes:

JESUS SEEKING ZACCHAEUS.

For he says, "Zacchaeus, come down; for to-day I must abide at thy house." Wipe out now "Zacchaeus" and put "You."

YOU SEEKING JESUS

But if that is true, read upward once more and you will find that, like the good shepherd, he has gone out long ago to seek you.

Oh, there are quantities of these illustrations, these condensations of the story of the lesson and the amplification of the truth contained in the lesson, if only you will seek for them and select the short and clear ones. Don't multiply things on the board, because then minds get confused. Whatever you are, be two things: *Clear—Short*.

One method of teaching, which never will be surpassed, is the Socratic, the method of question and answer. There never was a better and there never will be. We want to study this art of questioning in order that we may wisely adapt our questions to the minds of our scholars. Questions must be short—they must be clear—they must call for certain, specific, comprehensible replies. A question like this will elicit no reply: "Considering now the fact of the omniscience of Almighty God and the fallibility of the human reason, how do you easily explain the question of fore-ordination and free will?" The result will be no response, but only great astonishment and disgust. I have heard preposterous questions asked of scholars, and then the scholars scolded because they would not reply. Oh, for skill in questioning, that by questioning we may discover ignorance; that by questioning we may stimulate thought; that by questioning we may induce action. He who is a skillful questioner is a skillful teacher. I would fain that you might have the privilege, as I have had it, of sitting in secular classes in the Normal School in New York, and hearing model lessons taught by selected teachers

on what is called the Development Plan. The conditions of that plan are as follows: The teacher has never seen the scholars before. The teacher must tell the scholar nothing. The teacher must evolve out of the scholar everything. The teacher must piece together what is evolved and give it its nomenclature. Those are the conditions, and I have sat entranced at the cleverness of the young women teachers. One lesson, for example, that I heard was this:

The theme was: The uses of oils. There were forty boys and girls from twelve to thirteen years of age in front of the teacher, whom she had never seen. There were some spectators present, making the matter somewhat more difficult than it otherwise would have been. She stood before them and said, "Have any of you ever been sick? Hands up." The hands went up. "What was the matter with you, my boy?" "I had stomach ache." "Yes. Did your mother do anything for you?" "Yes, Ma'am." "What did she do?" "She gave me some medicine." "Well, what did she give you?" "Oh, she gave me some magnesia." "Yes. Are you all right again? That's nice. Now, what was the matter with you, my little girl?" "I had stomach ache too." "Well, did your mother give you anything?" "Oh, yes Ma'am; she gave me castor oil." "Gave you what?" "Castor oil." "Well, when we give people something to make them well, what do we call it?" "Medicine."

"Then, castor oil is used for medicine?" "Yes, Ma'am."

Then she wrote on the board: "Oil is used for medicinal purposes."

"How many of you have sewing machines in your house? Hands!" The hands went up. "Can you run a machine?" "No." "Can you?" "Yes, Ma'am." "Well, does your machine always go right?" "No, Ma'am; it stuck yesterday." "Well, when it stuck what did your mother do?" "Oh, she oiled it." "Oh, oiled it? What did she oil it for?" "To make it run smooth." "Do they oil all kinds of machinery to make it run smooth?" "Yes, Ma'am." "Very well." On the board: "Oil is used for lubricating purposes."

Then she drew out that oil is used for illuminating purposes, and for culinary purposes. She told them nothing; she evolved it, and pieced it together. Finally she wanted to draw out this truth, that oil is used for manufacturing purposes, and there the class stuck. And the cleverness and patience of that woman! How she felt, and tried one way after another! Finally, the class being really excited to help in co-operation, one boy said that his father kept a paint shop. "Oh," she said, "Did you ever go to your father's paint shop?" "Yes, Ma'am; I was there yesterday. I go often." "Did anything ever happen to you in your father's paint shop?" "Yes, Ma'am; yesterday I spoiled my trousers." "How did you spoil your trousers?" "I sat down in a barrel of linseed oil." "Oh, what

was your father doing with linseed oil?" "Well, he keeps it to mix paints with." "To mix paints? We call that manufacturing." So she got out the fact from him that "Oil is used for manufacturing purposes." But the beauty of it, was the deftness with which question was applied to elude answer, and the cleverness with which it was put together to form great statements with regard to the uses of oils! The next professorship you ought to have here is one like that. You ought to have these methods so set before the men that they may see their charm and begin to study along these lines.

Our scholars like to see things, and if they cannot see them with the outward eye they like to see them with the eye of the imagination. Children are very imaginative, as we will see in detail to-night. They love to "make believe;" they love to form pictures—moving pictures; and we in our teaching want to learn so to present the truth that it shall appeal to and instruct the imagination of the child, so that we may make the anecdote, the miracle, the parable, living. When he sees it then he pays attention to it and remembers it. And when he has *seen* the narrative then you can base your principles of action on the facts which he has seen.

Here we need to cultivate our own imaginations, so that we can see; for what you see you can make others see. What you do not see you will never make anyone else see. No man can be dull as he tells of a railroad accident in which he was par-

ticipant. He cannot be dull, because he *saw* it. The trouble with us is that we do not *see*, and, therefore, we are dull as dust.

What is the underlying principle by which we may reproduce these scenes of the past in their detail and make them living? This—*that men act always, in similar circumstances, in the same way*. If you will apply that to events in days gone by, as Prof. Tyndall tells us to apply our imaginations scientifically to the creative periods of the past, you will understand that that principle is the key that unlocks to you storehouses of action that are marvelous in their vividness and powerful in their use.

In our days if a crowd wants to get into a building very badly, that crowd will press and push and jam. If the desire is *tremendously* intense they will be rude, and will trample on each other ruthlessly. That is the way a crowd acts to-day; therefore, that is the way crowds acted in the time of our Saviour; and when we find the record briefly says, "They thronged him in so much that they trod one upon another," that means that the crowd was terrific—that there were women *crushed*, that there were feeble ones *trampled on*. Under those conditions now what would men do? They would cry out, saying, "Stand back! Stand back! Here's a woman down, don't you see? Stand back, will you." There must have been many a time in Christ's day when that cry went up as they were trampling on each other in mad desire to get near to the Healer. In our Saviour's time when he

was inside of a house teaching and there was no room, no, not so much as about the door, and the house was on the ground floor, do you suppose that the windows were unoccupied? Were there not people looking in at the windows? Would not you look in at a window if you could, if such a teacher were teaching inside? If you would to-day, they did then.

There comes to my mind now an illustration. I think I used it in Louisville eighteen years ago, but some of you had barely emerged from the councils of eternity at that time, so you didn't hear it. Perhaps I had better give it, therefore, just to show you how you can work out the detail of what is briefly narrated in the Word of God, and make it living.

The story is as follows: He was in the house. There was no room, not even round the door. Four men brought a sick friend, could not get in, went up, broke up the roof, let him down. The Saviour forgave his sins, the people murmured, the Saviour healed him. He went out—men glorified God. That is the brief story. Now build it up. Of course if people were so anxious to see and hear him the room was much more crowded than this Hall is, because here are aisles still partly vacant; and when men who are devoured with a desire to hear what the speaker is saying stand outside it is because they *cannot* get in it. They were absorbed in his teachings, and while every square foot of room inside was occupied, a crowd was packed

against the door, listening. At this juncture, down come these four men with their friend. What happened now? Well, what would *you* do if four of you had a friend on a mattress, and you wanted to get him in? I should begin by courteously saying, "Friends, we want to get in with this sick man. Now, won't you please make way?" And perhaps at a little distance from the door where the crowd is a little thinner they will move and make a little room, and then the bearers would come up against a *solid mass* of humanity. Now, what? What would we do? With our shoulders we would shove, so and so, and push, and jam away to get our friend in, until the poor fellow was tousled up and down on the mattress; then presently we would see that we couldn't accomplish our aim, and we would have to give it up. Some one in the crowd would say, "What are you doing? You can't get in. Don't you see we are packed together like sardines in a box?" Then when they found they had to give it up, what did they do? Well, what would *you* do? Why, working away like that, with the perspiration streaming down your face you would probably set the mattress down and take out a handkerchief and wipe your face—and then what? I fancy I hear one of them saying, "Boys, it's no use. We have got to take him home and try another time." And then I don't think I am extravagant if I say that one of them would say, "I've brought him here and I am going to get him in. We'll take him through the roof." "Who will

pay the bills?" "I'll pay the bills." Thank God that at times such men can be found. But I notice if there is one man willing to pay the bills there are always three willing he should.

So they got him up onto the roof. Now, what was taking place inside all this time? Nothing. They are listening—they do not yet know anything about what has been going on, but when they hear crack! crack in the ceiling! then every eye looks up, and the Saviour loses their attention instantly, just as I would lose yours instantly if you heard an immense crack up above and thought some one was breaking through the ceiling. They stopped and looked up, and then they saw a hole torn open and two ropes put across, and some one says, "Upon my word, they are going to let down a sick man." Then they see the mattress coming down, and though there had not been an inch of room before inside, when it came down on those Pharisees' heads they *made* a little room.

Down he comes, right in front of the Master. I may pause here for a moment to say that some sensible man had found out *just where the Master was sitting* in that house, and had broken up the roof just in the right place. If he had been like some modern Sunday School Workers, they might have let the man down in some *back room*, far away from the Saviour. But some man there had prevision, and down comes the sick man just in the right place. Now what? Well, my brothers, if I had a man here on the floor in front of me, and

you thought I was going to heal him, what would you people in the rear of the house do? You would rise instantly, and some of you would get on the benches promptly, to see. There were no benches in that Oriental room, but they rose to their feet. Of course they rose, and there they are looking at the man and looking at the Master. Then comes, "Son, be of good cheer; thy sins are forgiven thee." Now look at the faces, and see what a change. They had been all full of curiosity—now it is anger. "Who is this that speaketh blasphemies?" Now the Master speaks again, and they are still. He says, "That ye may know the son of man hath power, rise, take up thy bed, and go thy way into thy house." Now every eye there is fastened on the sick man. The man gets up on one elbow, finds it goes all right and his powers return, and they say, "Look at him! Is it not wonderful!" So the man rises up, takes his bed, puts it on his shoulders and starts down, and he goes out, and praise to God fills the mouths of many there.

What were the four friends on the roof doing all this time? Well, what would *you* do under those conditions? Would you go off and kick your heels over the edge of the roof and whistle a tune? Not at all. They were lying flat on the roof, and if you had looked up from the room inside you would have seen four faces looking down like this (here the speaker fell flat on the platform and peered over its edge). And when they saw their friend

rise and go away, instantly the four faces disappeared and they went down the staircase a world faster than they came up, and when he came out, in turn every one of them, after the Eastern fashion, embraced him and said, "God be praised!" and he said, "Thank you, brothers. How can I ever repay you?" And they went their way rejoicing.

What have I done? Nothing but apply my principle that as men act to-day, so in similar circumstances men always have acted. Now, brother, think your way into "Elijah on Mt. Carmel," with that tremendous scene, as though it were ours to-day. Think your way through that. Think your way through the story of the five thousand and the loaves and fishes. Think your way through these Bible stories. Let your imagination build upon them, in order that bye and bye when you *see* these things you can make *others see them*, and the narratives become living things to your scholars.

Some one says, "I haven't the imaginative faculty." You have. I don't say that we all have it in equal proportion, but I do say that we can cultivate this imagination of ours in such way that five years from now we shall be far stronger word-painters because of the imaginative work we have done, than we are to-day. Not every one has ten degrees of talent, but every one can use his one talent so that bye and bye he shall come and say, "Lord, here are five talents that I have gained with my one." And this is our privilege and this is our joy, that as we come to teach these who are

under our care, and to teach these teachers who are to reproduce our teaching, we may use principles that shall apply to modern life, shall appeal to the modern mind, shall awaken modern interest, and impress truth with renewed power.

Now, in all this we must consider *the element of time*. I fancy that people say sometimes, "Oh, Marion Lawrance is fine; but I am not Marion Lawrance. It came to him naturally." No, it did not. It came to him with *hard work*; and if I have any facility along these lines it has come to me as a result of hard work—patient continuance in study, in experimentation, in correcting of mistakes, in copying of good examples; always trying each time to do a little better than the last time. *These are the stairs by which successful workers ascend*. This is the way by which men become deft in questioning and wise in blackboard work and practical in the use of objects. Oh, study along these lines; and never be satisfied with the attainments of the past, but always consider that there are heights yet to be won, and that you may win them; but that if you desire to win them, effort, continuous and strenuous, must be put forth.

LECTURE III.

WHOM WE TEACH.

We have briefly considered What We Teach, and How We Teach. Now we come to the theme, Whom We Teach. To-morrow night we discuss the theme, Why We Teach; and the last night the theme, Adjuncts In All This.

We all love to work in the best material possible. The artist in clay lauds his material because of its plastic nature, it willingly assuming whatever forms his artistic hands impress upon it. The artist in tone lauds tone, melody, harmony; these are the things which entrance his willing ear. The painter rejoices chiefly in the effect of color. He is often deaf to the charms of music and blind to the beauties of marble form, but is entranced with the warmth of color. When I was a boy I was taking painting and music lessons at the same time. When I would rather slight my music lessons, and pay especial attention for the week to painting, and came to my violin master, he would say: "What have you been doing? This is a shame." And when I said, "The painting master has been pressing me this week," he would say, "Painting! What is painting? It is a dead thing—there is no life in it. But you take your violin and play a tune and you can break a man's heart." If during that week I paid much attention to the violin and little to

painting, my painting master said, "What kind of a daub is this? What have you been doing this week?" And when I said, "The violin master has been pushing me," "Violin!" he replied, "What's the violin? Fiddle a tune and it is finished. Paint a picture, frame it and hang it up, and you have got a thing of beauty and a joy forever. Pay attention to your painting." Each was right, from his own standpoint.

If, however, the artist in clay, or the sculptor in marble—if the wondrous musician on the violin, or the most superb painter, is each pleased with his material, how much more ought we to be pleased with the material under our hand. In the story of creation you find it recorded once and again, that "God saw that it was good." Sun, moon, stars, vegetable life, animal life—all were good. It is not till *man* appeared that we read, "God saw that it was *very* good." And of man, the child is the bud and promise. Much of that which is finest in man is that which we find in childhood. So that we have got that of which God said, "Very good," in our hands at its very best period, and for this we rejoice.

In modern times much attention has been paid to paidology—the study of the child; and this holds in it large promise of better work in the future. In this modern paidology, however, while there are great merits, there are also to be found great defects. To these defects first and to the merits second, I want to call attention to-night.

To begin with, modern paidology along one line believes that childhood develops as it is claimed the race develops—by the forces of evolution. As the race developed from the lower to the higher, so the child, physically, mentally, morally, develops from the lower to the higher. As the race in earlier periods went through certain experiences of barbarism, of cruelty, of intense egoism; so these paidologists teach us that children must grow up through a measure of intense egoism, through experiences of measurable bloodthirstiness and joy in deeds of violence, into the larger altruistic and unselfish characteristics, which we all recognize as the highest possible in human nature.

There is enough of truth in this to deceive us and to lead us astray unless we are careful, for that children do develop from the lower to the higher all agree; but when, as in the case of President Hall, of Clark University, we are assured that the child's love of the violent and the bloody calls for a presentation in earlier years of the more violent and bloodier stories of Bible characters, then we pause and begin to wonder whether the new paidology is leading or misleading us. President Hall carries this statement so far that, as I have heard him say, he would not present to the child, until the child was about fourteen years of age, anything with regard to Christ, excepting perhaps, he said, at Easter and Christmas. Otherwise he would hold the child to the Old Testament heroes, whose virtues, he claims, are more in symphonic

union with the rougher, ruder traits of early childhood. Therefore, he would have them study the character of Samson, Jephthah, Elijah, Goliath, and David. To these characters he would hold the child until it has reached that period when the altruistic emotions and motives are brought to bear, and then, and *only then*, would he present Christ, the model altruist, to the child.

From this we differ *in toto*. We would present Christ to the child *as soon as* the child can understand what love is and what gentleness means. Fortunately for the rising generation, neither President Hall nor any of the galaxy of modern paidologists will persuade one single mother to hold her peace with regard to the Nazarene. There were some men in early days who also seem to have felt that children should be confined in their studies to the Old Testament heroes; for when mothers brought their children to Christ that he might take them in his arms and bless them, certain paidologists of that day, who antedated President Hall, rebuked them and would fain have relegated them for instruction to the Old Testament. Then it was, for the second time in his life, that Jesus was much displeased, and said, "Suffer the little children to come unto me, and *forbid them not*." So we stand with the Nazarene to-day, and will not be charmed by these modern paidologists as they would woo us away in our teaching of the little ones from Jesus, and ask us to hark back exclusively to the Old Testament characters.

A great deal has been written about this modern child-study. As you know, the study of the child is being carried on by means of questionnaires; that is to say, lists of questions are sent out by the thousands, which children are asked to answer either directly or through their teachers. These answers are then tabulated, and from the tabulations certain principles are evolved. There are many of these questionnaires; some of them have been wise, and some otherwise. There is great danger, however, in accepting the results of some of these questionnaires, and against these dangers I desire to warn my younger brethren and the younger and more inexperienced teachers here, as well. There is danger that the questionnaire will mislead us unless we are very cautious. For example, here is the result of a questionnaire sent out by Prof. George E. Dawson, designed to call forth answers bearing on children's *spontaneous* interest in the Bible—emphasis on “spontaneous.” He sent out 11,000 copies of a questionnaire, and got back a little over one thousand. The ages of the children to whom these were presented were evenly divided, beginning at eight years of age and going on to nine, ten, and up to twenty. The questions were addressed about equally to boys and girls, and dealt with three things: First, their interest in Bible persons; second, their interest in Bible narratives; third, their interest in Bible scenes. Now, if the contention of a part of this new school of paidology be correct, when you come to Bible per-

sons or scenes, that which is rather violent and savage ought to predominate. Judge of our surprise then, when we looked at the result of his work as he tabulates it, to find that the most popular character in the Bible is that of John the Evangelist. That gave us pause; for John the Evangelist is the gentlest and the most altruistic of the Bible characters, and he ought not to have been chosen if certain scholars are correct in their diagnosis. I noticed also that Mary, the Mother of Jesus, appears quite markedly here, and that, too, gave me pause. Then I began to ask, What was the date of the issuing of this questionnaire? And I found it was at the close of 1899. Then it occurred to me to see what the International Lessons had been for that year, and I found that for the first six months of that year we were in the Gospel of John. Then, as the Germans say, Dann ging mir ein licht auf—then a light went up to me—and I saw why John the Evangelist appears as the most popular character in the whole Bible. It was not because they had *spontaneous* interest in John, but because for six months previously that had been dinned into them—John, John, John, John; and when you turned the stop-cock out ran John first.

I made other investigations. Why did Mary appear so largely? And I found that in certain sections in Massachusetts the questions had been given to Catholic children. Then another light went up, and I saw why the Virgin Mary appeared. It was not because of spontaneous interest in the Virgin

Mary, but because of *impressed and imparted* interest. Indeed the more I looked, the more I found that the questionnaire did not reflect *spontaneous* child interest, but *cultivated* child interest. This leads me to say with regard to questionnaires in general that you must not accept the apparent results of a questionnaire without *first cross-examining the questionnaire itself*, that you may understand when, and under what circumstances, and to whom the questions were put. Then only will you be able rightly to estimate the value of the results.

In these new books on paidology I notice another defect, and that is, that not infrequently the writers at some point in the discussion begin to dwell upon abnormalities—upon the peculiar boy—the neurotic; upon the preposterous girl; and they often dwell so long on these abnormalities that they convey to the cursory reader a rather vague idea that *all children* are abnormal, whereas it is not one child in a hundred that is very peculiar. In this respect these paidologists, I think, are themselves led wrong by their peculiar interest in freaks and museum cases.

When you see what lack of intelligence is sometimes displayed in these questionnaires you are filled with amazement. President Hall wanted me to send out a questionnaire to certain reformed men, as he was preparing an essay on the theories of conversion. These rescued men, you understand, are former beats and bums and Bowery boys, and he sent me this questionnaire which I have in my hand.

I wrote back saying, "These men will not understand this." He then sent me a professor and he said, "Please. You know the men, we know what we want; won't you please send them?" I said, "Yes, I will send them, but you will get no answers, for they cannot understand them." (Remember the class of men to whom these questions were to go, please.) Here is one of the questions asked:

"Describe your feelings and your thoughts immediately after your first conversion. Were you aware that you had experienced conversion? In what particulars have you become changed? What was temporary and what was permanent in the results of your conversion? If you have passed through more than one similar experience, or through other less momentous moral crises, describe each one separately, giving the date of each momentous moral crisis."

I sent them out. One man sent me an answer, saying, "I don't understand these questions. Inclosed you will find a little tract, 'My first and last drink.' Perhaps that will do." That tract was the story of his life. Another one came to me and said, "Mr. Schauffler, what is all this? I don't understand this." Said I, "John, they want the story of your conversion." "Oh," he said, "I have a lady friend and she can write; I will dictate to her." And that is all the result I got, and it was a little more than I expected. What kind of intelligence was it that sized up the moral condition of these men and their intellectual capacity, and then fired such psychological questions at them? I told President Hall, "You ought to come down to a rescue

mission and hear a man get up and say, 'Boys, when I came in here six weeks ago I hadn't no shirt on, I was sleeping on the streets, and my wife was afraid of me, and my children hated me. I came in here and I found Jesus. I am home now, and my clothes are fine, and I have got a job, and I got six dollars in bank, and when my wife sees me she is glad.' That is their *psychological* experience.

In further elucidation of the metaphysical nature of many of these questions, whose answers call for more psychological training than most people possess, we give the following. They were addressed to adults and not to children:

For example, from a Questionnaire on "Religious Experience," we take the following questions as specimens: "Were you conscious of God's approval when you did right, and of his disapproval when you did wrong? How did this differ from the approval or disapproval of conscience? In your answer to this question, distinguish carefully between what you then felt, and what you now think about it." Again, "Look over the marked changes in your circumstances in life, such as occupation, place of residence, social surroundings or associates, pastor, teachers, lines of study or reading, and tell whether changes in your religious life have been coincident with these other changes. State the direction of the change in each case."

Again, from a Questionnaire on "Temperament," we take the following: "Is he a warm and intense, or cold and passionless soul? Does he get angry or indignant easily? Does he get over it quickly? When he is angry or indignant, which of the following are characteristic of him—(a) Ready feeling without action? (b) Intense

feeling with immediate action, speech included? (c)
Feeling too feeble to produce very positive action? (d)
Tendency to brood over his indignation, but not to act?
(e) Tendency to plan deliberate revenge, or the improvement of conditions, and action to that end in cool blood?
(f) Fixed and unchangeable aversion?"

Such are the kinds of questions that are asked in these Questionnaires by the score, and on the replies the tabulation and the inferences are based.

Now it would take a philosopher, accustomed to analyze his feelings to the last degree of minuteness, to reply in any reliable way to such analytical questions. Not one person in a hundred is capable of doing this, especially as many of these questions relate to an experience of many years past. As, for example, "State your age at each period of marked religious awakening in your life. Indicate in a word (as if that could possibly be done!) what each of these periods of awakening led to; as, for example, conversion, sanctification, joining the church or being confirmed, restoration after falling, reconsecration after a period of coldness, etc." It must at a glance be manifest that not one in a hundred is competent to give a satisfactory reply to such questions as these. Of course these particular questions were not meant for children, but for adults, but even so, the replies must be most unreliable at the best. Nothing very permanent can be based on the replies received.

Nevertheless, the new paidology has done much for us, though we must be on our guard against some of its conclusions and some of its mistakes. It is true, however, that the new paidology has exalted childhood and has turned the eyes of thousands toward that one whom Jesus once took and set in the midst of them. We, therefore, come now to some of the merits of the new paidology. I am

not sure that there would be very much call for this careful study of childhood if only we who are adults would use our *memories* more than we do. It is most singular how little we understand children, though we all have been children! How quickly we forget! We pass out of the range of sympathy with childhood, and the children bore us. Now whenever a child bores you, be very sure that you bore the child equally. Use your memories and go back to your childhood, reproduce your experiences, and you will have a mirror of the experiences of the present children. We think that while their disappointments are great to them, their sorrows are greater than their disappointments call for. Not so. I remember when I was a boy I had a dollar saved. I went to town with my father and saw a pink rubber balloon, and my boy-heart longed for it. We asked the price and it was a dollar. Father said, "Oh, I wouldn't; it isn't worth it." I said, "Father, I want the balloon. I have got a dollar." "Ah," he said, "do not waste your money so foolishly." I said, "I want the balloon—" "Get your balloon," he said, impatiently. So I got my balloon and was as proud as Lucifer, and went home and lorded it over my three older brothers because I had a balloon and they had not. I let my balloon up to the ceiling when I went to bed, got up early in the morning to play with it, and looked all around the ceiling but it wasn't there. Then I looked all around below, and there it was under the table, burst. Then burst my heart; for my

balloon was gone, and my dollar was gone, and for me the sun was no more. Then my brothers laughed at me, and then I hated them.

Absurd? Yes, absurd; but not at that time to me.

My parents were in this country once for a whole year when I was thirteen years old. They returned and I went to the steamer to meet them. When my mother had kissed me she put her hands on my shoulders and said, "Why, Fred, how you have grown." An Englishman was standing by her side whom I had never seen, and he said, "Yes; ill weeds grow apace." And I hated him. I was wounded. He had no right, I felt, to say that. I had done right to grow. And so deep was this impression made on my mind that when I see that man in heaven the first thing I shall think of is, "You said, 'Ill weeds grow apace.'"

What then? Think back, my brother, to your childhood. Teach your teachers to think back to the days when they were troublesome boys and giggly girls, and then we will sympathize with these who now tax our patience almost beyond endurance.

This child study has among others, taught the following good things. In early childhood we find children are exceedingly egoistic. Of that there is no question. They are concerned with themselves, their appetites, their comforts, their pains; and others' pains concern them not at all. I have seen a child in a beautiful family sitting on the floor

happily playing with her doll while her next older sister was screaming with pain. What had *she* to do with it? *She* was not in pain—it was her sister's business. The altruistic spirit had not developed yet. During those early periods the child plays largely by itself, with its dolly, its cradle, its ball, its horse. The second period, commencing at about five to six years of age, begins to show the social egoistic spirit. Now children love to play together, boys as well as girls; the sexes mixing. Still there is the ego there, as is seen by their choice of games. Now they play puss in the corner; the ego wins. Blind man's buff; it is the ego wins. Marbles; it is the ego wins. That period is called the social egoistic period. As yet altruism has not at all developed, excepting in remarkable cases. Then comes the social altruistic period, beginning about eleven or twelve years of age. Now boys begin to play what are called team plays, when the boy subordinates himself to the success of his team. His team, he sees, is *bigger than he is*; and there the altruistic spirit begins to show itself. The social spirit is now very strong, and forms all manners the sexes beginning to diverge, and the boys do not want to play with the girls; they call the girls "Sissy," and the girls say the boys are "Nasty," and they part. Later on you will find the social altruistic spirit continuing, but when these boys and of clubs. But now in this period you will find girls reach the age of adolescence, you will find they converge again; and now the boy is happy if

a girl will let him see her home, and the girl is proud if the boy is willing. Unquestionably those are true developments in child nature, and unquestionably in our handling of these developing young people we must work along the lines that God has marked out in their nature. Especially is this true when we come to that period which is called the adolescent period, when larger destinies are now being shaped and momentous events are on the threshold. Those are the hard times, when they begin to pair off, and instead of coming to Sunday School, go on the boulevard or down to Coney Island. There we must watch. One of the grandest things that they ever said against the mission to which I ministered years ago, which they intended to be a sting, was this—the Olivet Chapel was a marriage institution—Heiraths-Anstalt, they said in German; I replied from the pulpit I was glad that it was so; for I had rather have the young people court in, and marry from, the church than from the sidewalk and the ball-room. It is a grand thing when our Sunday Schools become not only educational but matrimonial institutions; and saturated with the spirit of the Master, start the young couples out along the line of their life experiences with the blessing of the church upon them.

From this child-study we learn that while each child is different from every other child, all children have certain characteristics in common. No two leaves in the forest are exactly alike, yet every maple leaf in the forest has similarity with every

other maple leaf. So with the children. I want to mention now eight characteristics which prevail everywhere among children, which we must understand and make use of if we are to rightly use the material that God has placed in our care and handle rightly those whom we teach.

First: Childhood is plastic. When we grow old we become crystallized, and we cannot change without breakage or cleavage. The child is like the soft clay in the hands of the moulder, and almost anything that the teacher desires to make he can secure. That children are plastic is very evident from experiences through which we pass. A good class may be moulded with marvelous rapidity along faulty lines by the implanting of a thoroughly vicious boy into that class. See how the rest will answer to his vicious touch—how he will contaminate and deform other boys there. That is enough to show that children are plastic, for evil as well as for good.

Second: Children are imitative. Therefore, with all the more care should we walk before them, for they will imitate us, without any question. If a Sunday School teacher be late systematically, the children will imitate her. If the Sunday School teacher be given to peculiar care in the matter of dress, the scholars will imitate the teacher. Whatever the teacher does the scholars tend to reproduce, and sometimes to absurd extremes. My brother was drilling a young fellow one time for a recitation in a pathetic piece. Judge of his surprise when on

the festive occasion the boy, just at the point of greatest pathos, drew out his handkerchief and blew a blast like a trombone. The whole thing was ruined. When afterwards my brother said to him, "Why ever did you do that?" he replied, "Why, don't you remember when you were reciting this piece for me you blew your nose just at that point?"

In the third place: Children are retentive. Their memories are sticky while ours are slippery. They hold so little to begin with that they are eager to hold more, and you toss a fact into a boy's memory and he holds it. That is one of the most encouraging things, and we want to realize that their memories not only are quick to receive but are tenacious to retain. In their old age, when they forget the events of the recent past, they hold to the events of childhood with a grip of steel. Thus the truth implanted in a child's mind, though the child may wander away in maturer years far from the pathway, remains there, and it may be that by God's grace a fact given to the child in his early years will be the means of his salvation in the far-off country where he is hungering and starving among the swine. Joyful fact, therefore, that all children by nature are retentive of facts given to them.

Fourth: Children are mercurial. By that I mean that they are not long in one state. A German philosopher can evolve ideas out of his inner consciousness in the dark for two hours at a time, but a boy cannot. A boy is like a grasshopper; he

jumps and leaps and jumps again, and you never quite know where he started from or where he is going to land. But he is made that way and you can't change him, and, therefore, you have to be content to jump with him, if you can; and blessed is that teacher who is agile enough to go over the field with his boy and never lose sight of him. Why, boys and girls sometimes do two or three things at once, which is more than some of us can do. I was once preaching on the Sunday School lesson some weeks ahead. At the close of the service the teacher came to me and said, "What shall I do with Charlie?" Said I, "What is the matter?" "Why," she said, "While you were preaching he took apart and put together every link in his gutta-percha watch chain." "Well," I said, "I am sorry, but I can't help it." Weeks after we came to that lesson, and lo and behold, Charlie knew it. The teacher said, "Charlie, I am glad you have studied the lesson." "I haven't studied it," he said. "Why, how did you know it?" she replied. "Oh," he said, "Old Schaufler preached about that six weeks ago." He could listen and perform tricks with his watch chain at the same time.

That is one of our troubles with these children—they are too quick for us. We have slowed up, and they have got a full head of steam on all the time. I was in the round house of a railroad in New York some time ago, and I saw this notice: "No engineer allowed to take his engine out of this round house with less than 120 pounds of steam on."

I thought, "That's fine. I think I will put up a notice in my Sunday School: 'No teacher allowed to go to her class with less than 120 pounds of steam on,'" because the boys never come with less than 120 pounds of steam. There is always a teacher in every class: If the official teacher is not there there is a self-appointed teacher there. The lesson taught is not always the International. If Barnum has been round a lesson will be taught on gymnastics, elephants, tigers; and it will be well taught, with nerve and power and imagination and faith. Sometimes I notice there are two teachers in the same class: One is the official teacher and the other is the real teacher, and the real teacher generally holds the right of way, because he carries 120 pounds. How do you expect to handle these children if you come to them with your boilers cold and your furnaces out and they come with their furnaces white-hot and the boiler bursting?

That's the trouble—they are so quick they fairly take our breath away sometimes. A lady in Boston told me, to show how smart Boston boys were, that a Boston boy was asked to give the parts of the verb Go; and he said, "Go—went—got there." I brought that back to New York and told my brother, who is one of the superintendents of public schools in New York. Said I, "See how smart the Boston boys are." "Pooh," he responded, "That's nothing." Said he, "A New York boy was asked to compare the adjective sick, and he said, 'Sick—worse—dead.'"

Really that is charming, but, brothers, we have got to get up in the early morning to keep up with that procession. Prof. George Adam Smith, of Glasgow, told me two years ago, when he was in this country, of an incident in New Haven. A Professor of Psychology in Yale had a habit of pouncing on children and asking them some absurd question just to see how long it would take the child to pull itself together and give some kind of an answer. They were on the street together, and the psychological professor pounced on a newsboy, and says, "Sonny, what time is it by your nose?" And the boy answered, "Mine ain't runnin'—is yours?" I guess that will do for this type. All I wanted was to illustrate a fundamental fact, that childhood is mercurial and swift.

Oh, but some one says, "You don't know my Sunday School scholars. I have got a stupid lot." And then I am reminded of the criticism of some secular educators, who are never tired of throwing stones at us Sunday School workers and giving us all kinds of illustrations of absurd replies that Sunday School scholars give. Now, they cannot teach us anything about that. We know more about that, painfully, than they do. But this I will say: For every blockhead reply that you will get out of a Sunday School scholar, I will produce an equally blockhead answer from a day school scholar, and the reason I can do it, is because my brother is one of the superintendents in New York and he gives me a select assortment. And yet they have five

days a week and five hours a day, and we have one day a week and half an hour for teaching. Do our scholars make stupid answers? Yes. Partly because they have got stupid teachers. But even if they have not, they give stupid answers. But did you ever hear anything worse than this, from a grammar school in New York? The girls in the highest class—I am ashamed to tell this in Louisville—were asked to write a composition on the human body, and this is what one of them wrote:

“The human body is composed of three parts—the head, the thorax, and the bowels. The head is that with which we think; the thorax has the heart, the lungs and the liver. The bowels are five—A, E, I, O, U.”

When you hear any secular educator throw stones at the Sunday School, throw that at him.

Fifth: Children are affectionate. Blessed characteristic! For where force can do little, love is omnipotent; and the child naturally turns with love towards its teacher if its teacher is human. A child in joining a church in New York was asked, “What led you to Christ?” And her reply was, “First I loved my teacher, and then I loved my teacher’s Bible, and then I loved my teacher’s Saviour.” Blessed pathway of love! That must be an exceedingly unlovely teacher who cannot win the love of the child. I pity anyone if the child does not turn toward that one with trust and affection. Anywhere excepting among the very wealthy, where children are pitifully *blase*, you can win the

children around yourself and have them twine around you as the tendrils of a creeper twine around the oak, and thus with God's blessing, can lead them wherever you desire, and be to them a support and a stay while they need it, and remain in their memories after they need you no longer, as sweet perfume remains in a rose garden after sun down.

Sixth: Children are imaginative. And there is one of our strong points. To the child a few marks on a piece of paper or a blackboard mean a great deal. A child loves to "Make believe," and you put five round discs on the board or on a block of paper in your class, and two little straight marks, and say, "Here are the five loaves of the boy and these are the two fishes," and the child's imagination gets to work and fairly transforms those pencil marks so that they become loaves and fishes. The child gets the chairs in its mother's parlor in a line and they are the twentieth century express, the armchair at the head being the locomotive. It does not move an inch really, but it *flies* to the child. It is wondrous!

I heard a story of a boy who with his sister had got all the chairs in the parlor in a line, and was playing Empire State Express. A lady came in. There was no place to sit down and she says, "What are you doing?" "Oh," he says, "This is the Empire State, and I am engineer and sister, she's conductor." And the lady, a stranger, said, "I will be a passenger," and she sat down in one of the chairs. The boy didn't like it, and he said,

"Where are you going?" She said, "I am going to Albany." "Well," he said, "this is Albany."

Seventh: Children are just. One of the earliest things you will hear a child say in its play with the others is, "It ain't fair." They have a keen sense of right, and if we deal with them unjustly they resent it, and they resent it rightly. In all our dealing with them in family or in school we must remember that early development of the desire for marked justice and that resentment against all partiality and all semblance of unfairness. How keen they are to see whether they are justly treated is apparent from an experience of my own in Sunday School.

We were accustomed at one time for very high grade work in written examinations, and other requisitions, to give a prize of the value of \$5.00 at the end of the year. The work that was required was very stiff and the prize was large. A boy chose a couple of volumes as his prize and they were given to him as a \$5.00 prize. The boy was only fourteen years old, and a tenement house child. The next day he put those two volumes under his arm and he went up to Scribner's and he said, "What do these volumes cost?" (He knew something about rebates and percentages.) They said, "Seven dollars and a half." Then our stock went away above par, because he had thought that we bought those volumes at less than \$5.00, getting the per cent off, and palmed them off on him as \$5.00 worth. But when he found he would have had to

pay \$7.50, and that we gave him the full benefit of the rebate, he trumpeted our fame from one end of the city ward to the other. We dealt with him fairly. Down to zero my humble stock would have gone as superintendent if he had found that I paid \$3.50 for those books and palmed them off as \$5.00 books. We want, therefore, to deal with them along the line of that innate sense of justice that children have, and impress it on our teachers that they follow that line closely.

Finally: Children are heroic. Here again we make a dire mistake, thinking that true heroism is a characteristic that develops late in life and that we cannot expect heroism from children. Not so. Tell me, was David the boy more heroic or less heroic than David the man? I say David the boy was the grander of the two. David the boy risked his life with lion and bear and giant, and David the man fell, in the case of Uriah and Bathsheba. Tell me, was Daniel the boy any less heroic, when he declined to be defiled with the king's meat, than Daniel the man when he walked into the lions' den rather than cease his prayer? Wasn't the boy just as grand as the man?

Oh, when a child sees its line of duty and makes up its mind to follow it, it will follow it more straightly than in later years, because a child is less politic. A man sees his line of duty and then begins to say, "If I follow it, what will its effects be on my business?" A woman sees her line of duty and begins to say, "If I accept it how will it affect

my position in society?" Ulterior motives, side interests, begin to confuse our vision and to make our walk somewhat unstable. But when a child sees its duty, irrespective of what others think, the child will be more prone to do and dare, and die if need be, than the adult.

A boy in my Sunday School one time, about fifteen years of age, the son of a liquor dealer, came to me and he said "Father says that I have got to serve the bar now on Sundays. What will I do?" I said "My boy, what do you think you ought to do?" He said "I ought not to serve." "Well," I said, "I have nothing to say to you." Then he said "But father says if I don't serve the bar on Sundays I can pack and get out. What do you think I ought to do?" I said "What do you think you ought to do?" He said "I ought to pack and get out." "Very well," I said, "I have nothing to say to you excepting, when your father asks you to serve his bar you answer respectfully, and say 'Father, I will do anything for you that is not contrary to the laws of God and man, but that is contrary to both.'" I never told the boy I would care for him; I simply threw him back on his own sense of duty. The next Sunday the command came to serve the bar, and the suggested reply came. The boy's father lost his temper and angrily said "Then, march," so my boy put up all that he had in a red handkerchief and marched out into the streets of New York, with no place to sleep and nothing to eat. Now I say that that was grander faith in God than the faith of Abra-

ham when God told him to go out into a land that he knew not; for Abraham went with his flocks and herds, and my boy had not a single mutton chop or a single place to sleep in. So he marched.

I have seen many a case, not quite as strong as that perhaps, but which nevertheless illustrates the heroism of these children when they see the line of duty and dare to follow it in the midst of persecution and contumely and ridicule on the part of others in the shops, in the home, or in the social circle. Let us make no mistake, therefore, in thinking that the child cannot stand for duty as well as the man; for both stand because God helps them, and the child stands perhaps a little more heroically because he a little more absolutely trusts his Heavenly Father's guidance.

See, then, whom we teach. Is it not charming? Is there anything better? Is there anything more attractive? Is there any work more remunerative? We have God's Word to teach. We have God's child to whom to teach this Word. What could we ask more? As to the further blessings along the line of our work, we shall deal with these to-morrow, when we speak of "Why we teach," and later dwell on "The Adjuncts God gives us in all this."

LECTURE IV.

WHY WE TEACH.

Mr. Chairman and my beloved Christian friends:—The lateness of the hour last evening obliged me to close the lecture before I had quite closed the theme. For the sake of a little more completeness, we must therefore recur to our theme of last evening before passing on to the specific theme for to-night.

In the consideration of Whom we Teach, we want to remember that we have to regard not only the nature of the scholar, younger or older, but the *environment* of the scholar. Nature is much; environment, however, is also potent. We must know, concerning our scholar, his environment in his home, in order that we may minister rightly to his spiritual wants. It is a matter of no small importance to me if I know that one of my boys comes from a drunkard's home. To him with peculiar sympathy my heart opens up, and for him with peculiar fervor my prayers ascend. It is well for me to know whether my scholar comes from an irreligious home, where the voice of prayer and the example of prayer are never heard or set. I shall the more wisely minister to him when I know these facts in the home life. It is a matter of vital import to me to realize that my scholar comes from a home

where there is great poverty, and where sometimes it is difficult to find the wherewithal to meet, not luxuries but necessities of life. All along the line the environment of my child in his home is a matter of supreme importance to me, so that I may minister to him in accordance with his wants, his deficiencies, possibly even his redundancies.

Futhermore, in order rightly to minister to these under our care we must know their environment in their places of business. If my boy is in a broker's office, where the boys are allowed free access to the stamp-box, I should know it; for there are advertisements appearing in our daily papers for all manner of things, pure and impure, and they say, "Inclose stamps." Many a boy having access to his employer's stamp-box for the legitimate purpose of correspondence, has gone beyond legitimacy, and has appropriated that which did not belong to him, for the sake of purchasing advertised articles. The temptation is in the boy's way, and knowing it, I may be able to stem the tide of temptation before it becomes a torrent.

It is a matter of superlative importance to me to know what kind of a department store my young Sunday School girl is working in. I had at one time in my school a most charming girl working in a large department store behind the lace counter, and she told me that men came to purchase lace, engaged her in conversation, purchased lace and then attempted to present it to her, asking her to go with them to places of amusement. These were

laying traps for unwary feet to stumble over. If I know that my girls have such places of temptation, I shall minister to them better, shall I not, than if I am teaching in darkness? The environment of my scholar, whether in home or business or public school, or on that largest of all academies—the public street, is a matter of great importance, if I would be a teacher rightly dividing the word of truth. The physician who desires to minister wisely to his patient ascertains every detail of ancestry and environment. Following his example, he who is spiritual physician must endeavor to inform himself all along the line, so that wherever opportunity offers he may be a friend in need, and thus a friend indeed.

Not only this, but we must enter into the minuter details of our scholars' lives, and that particularly in cases where they do not live in Christian homes. It is a matter of importance to me to know whether my children pray. And not that only, but whether they pray morning or night; for there be many that pray at night but not in the morning; and yet as they face the day they face the temptation, and if they must pray morning or night, I say pray in the morning. It is helpful to me to know not only whether they pray, but whether they pray before they get into bed or after they get into bed. For he who prays wearied, after he gets into bed, tends to drop asleep as he is praying. A Sunday School teacher in New York, hearing me say this, said, as I was afterwards informed, "That is refining it too far. I don't believe my scholars pray after they

get into bed." She had ten scholars. She made the inquiry the following Sunday and found that six of them prayed after they got into bed.

Once more, it is well for me to know whether my scholars pray a memorized prayer or pray out of their own hearts; for memorized prayer is more apt to become formalistic. I was once in the home of the mother of one of our Sunday School scholars, and I said to her, "Does your little child pray?" "Surely," she said. "Mary, kneel down and say your prayer." Instantly down on the floor the five-year-old knelt, put up her hands, and this is what she said: "O Thou with more than the strength of an earthly father and more than the tenderness of an earthly mother, look down upon us Thy creatures, we beseech Thee, and vouchsafe unto us Thy benediction and grace. Amen." Five years old! Was it not of importance for me to know that, and to say to the mother, "There is a better prayer than that. 'Now I lay me down to sleep.' Or 'Jesus, tender Shepherd, hear me. Bless thy little lamb to-night.'"

Finally, on this point: It is important for us to know the peculiar temperament of our scholars; for some can be reached in one way and some in another. One member of my Sunday School was to me a thorn in the flesh. He was always making fun. He was always on the edge of violent disturbance in school and prayer meeting, and more than once or twice I have had to say to him, "George, go out." I never could touch him. A

lady discerned that George had a poetic tendency, because he was always getting off little bits of songs and negro minstrel jingles. She invited him to her house, and said, "George, I would like to read you something," and she read to him a little from Milton's *Paradise Lost*. "My!" he said, "that's fine." "Where did you get that?" "Oh," she said "that is in a book called Milton's *Paradise Lost*." "I wish I could get it," he said. Just at that time I was renewing the Sunday School library, and George came to me and said, "I want you to promise me one thing." I said, "Well, first what is it?" He said, "I want you to promise to put a certain book into that library." Still cautious, I said, "What book?" for I thought he might want "Jim Bludsoe, the Rampaging Tiger of the Western Prairie." He said, "I want you to put in Milton's *Paradise Lost*." Then you could have knocked me down with a feather! "Yes," I said, and *Paradise Regained*, and the whole of them." "Now, one thing thing more," he said, "I want you to promise me to give me the first shot at the book when it comes in." "Certainly," said I.

That was the beginning. The end of it was his conversion and his union with the church of Jesus Christ—all because she discerned his tender spot, and touched it, and he quivered.

Thus if we study those whom we teach we shall find vastly more success, and our work vastly more remunerative than it ever has been.

So far we have been dealing with matters that

are in the Holy Place. Now we advance a step and enter the Most Holy Place, and as we come to this matter of "Why we Teach" I am reminded of the command of Jehovah to Moses when at the burning bush He said, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Now we draw near to the very heart of the whole question of Sunday School work. Why do we teach in Sunday School at all? Is it in order that we may make clear the geography of Bible lands? Yes—partly. Is it in order that we may teach the history of God's ancient people? Yes—partly. Is it that we may set forth the habits and customs of the Orientals? Yes—partly. But all those three put together are only *a drop in the bucket*, compared with that larger benediction that we have to offer our scholars, in that we are aiming at their spiritual regeneration; at that which is fundamental in life, both for time and for eternity. If we teach rightly, we teach so that three great truths may appear in our teaching and fasten on the hearts and on the minds of our scholars. The first of these is that fundamental truth which appears early in the Word of God and never disappears even to the last volume of Sacred Writ—*Guilt*—man's guilt. Not man's incompleteness—not man's ignorance—not man's mistakes; but man's guilt before God.

And here I am reminded that at once some one may ask, with regard especially to the younger scholars, "Do you believe that these little ones are

sinner before God?" It is customary in conventions to call the primary class, our class of "little lambs." A minister, once said, "Don't call them little lambs; call them little wolves." Was he right or was he wrong? It rather jars upon our conventional conception of these little ones. Are they lambs or are they wolves?

This much is certain: All the wolves of to-day were once little children. All the jail-house occupants of to-day were once prattling little ones. This much is also certain: All the great saints of to-day were once primary scholars. Wolves, or lambs, are they? Neither, exactly. Possible wolves? Yes. Possible lambs? Yes. There is the potentiality of the wolf in the child, and there is the potentiality of the lamb in the child. There is a possible demon in the child, and there is a possible saint in the child. So that when we face the little ones as well as the older ones, we are facing boundless possibilities upward and boundless possibilities downward.

Therefore I say that we must teach what you see I have put on the board (GUILT) as one of the fundamental teachings of the Word of God; for, if the little ones understand, as we saw last evening, so soon what it is to be fair and not to be fair, they also can understand the shame of unfairness and the merit of justice. More speedily than we comprehend, the little conscience is awakened. Not to the measure of the conscience of the adult—that God does not expect; but there is that in the child

which soon will respond to the feeling, "It wasn't right—it wasn't right." He teaches safely who teaches nearest along the line of God's revelation; for God knows the human heart of the child as well as of the adult.

We teach, however, not to produce the consciousness of guilt for its own sake, but for the sake of its cure; and therefore the second great truth on which we place emphasis in the striving to bring these little ones and the older ones forward in their spiritual life, is—*Grace*.

Whose grace? The grace of God in Jesus Christ. Man's guilt, ill deserving—God's grace, ever abounding. And we try to make these scholars of ours understand that this grace, which really is undeserved, is offered to them without money and without price, and that the grace of God received into their hearts transforms their lives by the renewing of their minds, so that they may prove what is that holy and acceptable and perfect will of God.

That grace we exalt, and strive by divine help to have incorporated into the life of the scholar, in order that something else may appear. The word I am now putting on the board is "*Glory*." The glory of the divine character, implanted, developed, completed. The impartation of the divine nature, which, beginning now in germ form, more and more dominates the life, until at last, through the boundless grace and power of God, all that sin wrought is undone, and through the second Adam the misery of the first Adam is remedied, and we

appear as sons of God in his presence at last, perfect. For "though it doth not yet appear what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is."

See then why we teach—that the scholar may be freed from the bondage and power of guilt; that the scholar may have implanted the new life, and that that new life may develop until at last it has assumed perfectness. Oh, the blessedness of it, when we understand why we teach! Oh, the constraint of it, as it restrains us from digressions on the one side or the other side, and holds us down to the vital, germinal point! Oh, the blessedness with which this focalizes all our teaching, until it converges on that which God desires to have take place in the heart of every child of his!

See then how these three words stand—

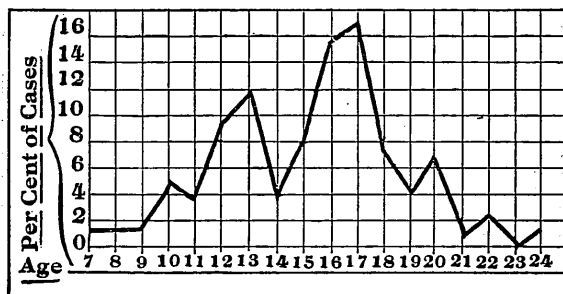
G UILT
G RACE
G LORY

In this effort so to teach that Guilt may be felt, Grace may be accepted, and Glory implanted, we meet with two great facts:—the first, one of great *encouragement*, and the second somewhat *discouraging*.

The first—a great encouragement. All experience and all the newer paidology teach us that the majority of those who are converted are converted while they are in their teens, the vast majority before they are seventeen. Charts and charts have

been prepared illustrating this. If a child goes beyond seventeen the chances are very small that he will be converted after that. The vast majority find the Saviour in those early years.

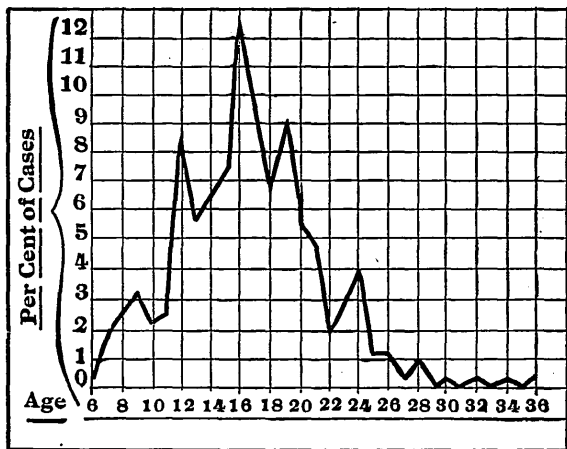
Proof of the statement that we may expect more conversions at the ages above mentioned is found in the numerous tables that have been made showing the ages of conversion of large numbers of people. These have



AGE OF DECISIVE RELIGIOUS AWAKENING OF 84 MEN.

been tabulated, so as to set forth to the eye most clearly the results of these inquiries. They are most interesting and instructive. Look carefully, for example, at the charts that we give herewith. They are taken from "The Spiritual Life," by Prof. George A. Coe. One chart begins at the age of six, and the other at the age of seven. In each case notice that at the age of nine or ten there is quite a marked increase of conversions. Then again at the ages of twelve and thirteen the rise is still more marked. But at sixteen and seventeen years of age the line marking conversions rises most startlingly. After that age the lines in both charts fall steadily and soon show very few conversions at all. Charts like these (of

which many have been produced by various authors, and all with substantially the same showing) are food for most serious thought. They show us how God's Spirit has actually worked among those whose story is thus recorded, and there is no reason to doubt that the same Spirit is willing to work in the same way in your own Sunday School.



AGE OF CONVERSION OF 272 MEMBERS OF ROCK RIVER.

Last spring in the New York Presbytery we had a devotional meeting. There were present of ministers and elders one hundred and twenty men. The theme was, What we could do more for Christ in our Presbytery. It was borne on my heart to say that I thought we could emphasize our work more keenly for those in Sunday School, who were not Christians, because of the fact that

childhood was the harvest-time. I said if I dared I would take a vote to find how many of the men there were converted at or under sixteen years of age, but I did not dare. But one or two men rose. I then said, "Well, if you can, rise—any who were converted *under sixteen*," and one hundred men rose to their feet. They looked at each other with astonishment, for none had realized how great was the harvest in our presbytery from the childhood of forty or fifty years ago. In another public Sunday School meeting we took the same vote. There were three of us ministers on the platform, and I turned to one and said, "How old were you when you were converted?" He said, "Fifteen." I said, "I was fourteen." I asked the third, "How old were you, my brother?" and he said, "Thirteen." The three speakers that night were child converts. In a large convention in Brooklyn, where there were 1,500 teachers present I asked the same question, with the same result. But as ocular demonstration is always stronger than verbal statement, I am now going to ask all in this audience who were converted at or under sixteen years of age, please stand on your feet.

(In response to this request a vast majority of the audience rose).

Look round, brothers and sisters, and see God's working, and understand what this means, as we stand in God's presence. Take your seats, please. Thanks be to God, who gave us the grace as children to become his followers; and thanks be to God,

who by his grace has sustained us in our pilgrimage, and kept our eyes from tears and our feet from falling. This is the encouragement. Oh, can it be any grander? What do you ask more, fellow-worker? What more will you demand at God's hand, of privilege and opportunity, than has been evidenced here to-night? And the next generation has got to come out of these children in their teens of to-day, and I make no manner of doubt that it will come.

That is the fact of overwhelming encouragement, which cheers us in our hours of despair, which strengthens us in our moments of weakness, and which confirms our faith in the hour of unbelief.

There is a discouraging fact now that we must face. In New York state, with which I am most familiar, up till two years ago, statistics showed that two per cent of our Sunday School scholars throughout the state confessed Christ every year. The average life of the Sunday School scholar is ten years, says from six to sixteen. That would, at the rate of two per cent of conversions a year, make twenty per cent converted in our schools before they pass out. Statistics also show that about twenty per cent more are converted during the entire balance of their lives. That is a liberal statement. That makes forty per cent of our Sunday School force brought to the Saviour, and that leaves sixty per cent going down to a Christless grave. That is a figure to make us pause and sigh. Since the introduction and the pushing

of Decision Day in New York state the number of conversions in the Sunday Schools each year has doubled; so that now we may say in ten years forty per cent of the Sunday School force confesses Christ. Twenty per cent still continuing to confess Christ after they leave the school, we have sixty per cent. Still where are the forty out of every one hundred? This is one of the startling facts. One brother this afternoon said, "Count not your ninety and nine so much as your *one outside*." Give thanks to God, I say, for your sixty per cent, but then swiftly turn your eyes toward the forty per cent that are still unsaved, and that, so far as we can judge, will remain unsaved unless we swiftly go after them.

On the other hand, when we face these difficulties it makes us realize that our sufficiency must be of God. Moreover we are greatly encouraged when we realize what may be the value to the world of one child brought into vital union with the Lord Jesus Christ. In Scotland many years ago an elder was absent from the communion service, and meeting a brother elder next morning, he said, "Were there any united with the church yesterday?" and his brother elder said, "Oh, nobody but wee Bobbie Moffatt." Wee Bobbie Moffatt? But Africa was yet to praise God for Robert Moffatt, and the world was yet to understand what wee Bobbie Moffatt, plus the grace of God in his heart, could accomplish for the Dark Continent. He, the pioneer along the line of darkness, was blazing the pathway here

and there for more brilliant successors. But how little that elder thought, how little that church thought, of wee Bobbie Moffatt!

How great was the blessing to the cause at large, when in that shoe store in Boston Dwight L. Moody gave his heart to the Lord, influenced by Mr. Kimball. See, there Northfield stands on the one side of the Connecticut River and Mt. Hermon on the other—Christian educational institutions, and in far-off Chicago that Institute for training Christian workers; and those would never have been reared had not one clerk's heart been given to the Lord in his teens.

So these things encourage us again on the other side, and with faces expectant and with hope buoyant we turn towards our Sunday School scholars, realizing that by God's grace miracles shall yet be wrought and multitudes yet be blest.

In this work we remember as a further encouragement that a child converted is of more value to the world than a man converted, because the man's life is already largely lived and the child's life is yet to be lived. The child has years ahead of growth and usefulness; the old, hardened sinner, saved by God's grace, has a black record behind him, and a few remaining days or months of a brightening progress in front of him. And so we praise God for this encouragement too.

And yet in all this we may well say as we face the difficulty, Who is sufficient for these things? I can reach a child's mind without the sanctifying

aid of the Holy Spirit. A godless teacher can teach a child geography and history from the Bible. I can make a child understand the syntax of the sentences which set forth God's grace. But to reach that citadel of the child's *heart*, and make the child say, "I will," is so far beyond man's power that it seems hopeless. Put the little one in front of you, and surround him with all the professors from theological seminaries, and let them argue with the child and prove to the child in a thousand ways the reasonableness of all this, and still that little sovereign says, "I won't!" Who, then, is sufficient for these things, to bring that child out of the attitude of "I won't" into the attitude of "I will." But just here we meet our *greatest* encouragement,—that the Holy Spirit is with us, ready to be our co-worker; and if you, my younger brethren, remember nothing of what I have said but this, forget this not. Our sufficiency is of God, who, through the aid of his living Spirit, is able so to guide us and so to influence those whom we teach that they may pass out of death into life, out of darkness into light, out of bondage into liberty. Here are the modern miracles of grace wrought before our very eyes, though the process we never can discern, any more than the disciples could discern the process by which five loaves were multiplied and fed five thousand. But the results we see, and the joy is ours, and the harvest is our abundant reward.

I believe that when you and I study the lesson,

the Holy Spirit is anxious to help us. I believe when we go to our classes the Holy Spirit is anxious to go with us. I believe when we speak to our scholars the divine Spirit is anxious to speak through us. I believe he is *more anxious* to co-operate with us than we are to have his co-operation. And there lies our great comfort. I believe the Holy Spirit is always anxious to ascend the pulpit with every minister. When we are willing to teach, not with the words which man's wisdom teacheth but which the Holy Spirit teacheth, then we become endued with that mysterious power that men try to analyze and describe and dissect, and never reach,—that living power of the living God in our hearts. Men say, "What was Moody's secret of success?" And one says, "His executive power." And another says, "His power of anecdote and illustration." And another says, "His common-sense." And another says, "His immense vitality." No. All these—permeated and sanctified by the Spirit of the living God. *Then* they became potent, and men forgot his uncouthness, they overlooked his grammatical errors, and they pardoned things which otherwise they would not have pardoned, because they were overwhelmed with the power of the truth which he was uttering.

O minister, O teacher, remember this Co-worker who knows the avenues of the human heart, and will find the way in if it can be done; who knows the weakness of man's lips, and yet can make Moses speak so that Pharaoh shall tremble; who can speak

through Paul, whose speech was uncouth, so that his judges shall quiver. Let us remember that He stands ready to be with us, empowering us to bring our scholars out where we desire them to be.

I have looked with some curiosity and interest and with some measure of care into this matter of what brings sinners out into the light. To my own humiliation I must say that, though it has pleased God to bless my work far more than I deserved, it has not been so much through sermons,—for very few sermons that I have preached have I ever found to have been the prime cause of conversion; but I have found fidelity, earnestness, feeble words given power by the divine blessing—I have found these so to work on human hearts that a great revolution has been accomplished; and I believe firmly that God can take a stray sentence honestly uttered, and a saving truth fervently stated, and can therewith batter down the defences of the human heart, and open the gate and find entrance for the divine truth.

Here we meet with some anomalies. I had a teacher in our school who used to be a sailor—a godly man. He knew little of history and nothing of science, but he knew Jesus. He so taught his class that every one found the Savior and made public confession. By and by he came to me and said, "Take my class away. I am uneducated. I can't lead them any higher, but I have led them to Christ. Give me," he said, "a new class that does not know Christ, and I will try to lead them to

the Shepherd." And I took away his whole class and put them into the hands of a more educated Christian, and I gave him a new class, and before he died every one had found the Savior. What was the potency in that uneducated man? Was it not his humble trust in Him who can sanctify whatever word is spoken, and his waiting on God for his blessing in the regeneration of the hearts of his scholars?

Our scholars now having been by God's grace brought into the kingdom, that is only half the work. See. They have acknowledged their guilt according to its measure, and have received God's grace, that has brought them pardon and salvation. But now must follow—Glory. Glory has but started—the glory of transformation into the spirit of their perfect Lord. They are babes in Christ Jesus. And yet I find that there be many teachers who, as soon as the child has united with God's visible church, feel, "Now the thing is finished." No; now it is begun. Now the nurture begins, now the Christian training begins. Now that watch-care begins, lest they be ensnared again and go back into the old yoke of bondage. Now all that process begins that is to develop and uplift and enlarge and beautify and glorify the Christian character. Saved? Yes; but saved for sanctification. Sanctified? Yes; but sanctified for service. This is the outcome of our work, beloved fellow-workers: that there may be service rendered in the divine kingdom, and that when we have come to acknowledge God as our

God and Jesus as our Saviour we may then stand in the attitude of Isaiah, who, when he caught his first great vision of Jehovah and heard the voice saying, "Whom shall I send, and who will go for us?" promptly responded, "Here am I. Send me."

But shall we put our children into service? Shall we make the boys hardly in their teens, who are Christians, workers? Yes. Why not? Among their fellow boys and girls. Not that I would encourage a child to be pert or assuming; but why should not a boy who has found Christ go to another boy and tell him, and ask him to come? How was it with you? Wasn't the first impulse in your child-heart, when you found the Lord, to go to some other child? No one ever told me to go to anybody else when, as a boy of fourteen, I found Christ; but the Lord said to me, "There is Henry"—my only playmate. "Go to him, and ask him if he does not want to give his heart to Christ?" And I, a baby Christian, went to him and invited him, and God blessed the invitation and he came in.

Oh, these children, if rightly guided, can do wonders for Christ. A whole family is in a church in New York to-day. The father, mother and grandmother never came inside of a church at one time, but a little boy came, and his father told me the boy used to come to him and say, "O father, won't you come? Oh, the singing and the teaching!" And the father always said, "Well, maybe." But his father told me about it afterwards, how the boy kept at him, "Won't you please go, father—won't

you please?" and at last he came, and the mother came, and the grandmother came, and the sister came, and they were all converted, and the father is an elder in the church and the boy is a worker in the Sunday School, and the wife—he is married now—is a worker in the Sunday School. A boy did it, with God's blessing. Shall we make the children, therefore, serve? Aye; if little Samuel served in the temple, why should not our little Samuels serve in these modern days?

These children need great care in their Christian training. If the care be not given in the home, all the more it is our joy and privilege to do it in class and school. They need guidance in their devotional reading; they need guidance in the manner of prayer—the How of it, the When of it, the What of it. They need all this gentle leadership; and responding to it, you will find that as the flower turns towards the sun and feels its warmth and power, so they turn toward Him who is the Sun of righteousness, and feel His power vivifying them. and his strength sustaining them.

In this matter of bringing these scholars to a decision, Decision Day is of great value. If I were a teacher I would not wait for Decision Day; I would *always* be watching, praying, expecting. But many teachers will not; therefore we leaders must supplement their lack of fidelity by appointing Decision Days, and striving to make good the deficiency of the teacher by pushing for definite action on the part of the scholar. That Decision Day,

however, which is rushed into without due preparation is apt to work more injury than good. It must be wisely prepared for; it must be carefully reached; it must be afterwards carefully furthered. As an illustration of how this may be done, let me tell you what a minister in New York did this fall. He told all his teachers he was going to strike for decision on State Decision Day. He held a meeting of his teachers two weeks before, and it was my privilege at that time to address them on the matter of Child Christian Life. He also made an address, and then he said, "I want you all to be much in prayer that God may guide us by the Spirit in this work." "The next Sunday's lesson," he said, "is Joshua's Parting Address. The theme is, A Good Choice. Whatever you teachers do, I want you to emphasize the matter of Choice of God now. The following Sunday, the lesson is, The Cities of Refuge. Whatever you teachers do, I want you to end up by pointing to Jesus, the sinner's refuge. That morning, I shall preach on 'Children invited to Christ.' Where parents do not bring their children, I want you to bring those in your class, and sit with them. At the close of the Sunday School I shall come in, and I shall ask all scholars who want to join a class, definitely desiring in that class to confess Christ and be led further, to meet me at the close of the Sunday School."

In that way the teacher force knew what he wanted—what he wanted of them, what he was going to do, and what he hoped would be the

result. Large blessing followed that careful work of this godly man. I would therefore recommend the adoption in many cases of Decision Day, so that what teaching has been rightly given to our scholars may be then focalized, and we reach not only comprehension but decision and action for Christ.

And will they stand? Well, you stood, didn't you, by God's grace? And God is able to make them stand. Indeed I might say that it is easier for them to stand, on the whole, than to wait until years have confirmed habits of evil in their hearts and then to break away from those, and try to stagger on and still stand. My own experience with children has been somewhat large, and my experience with rescued men off the Bowery has been somewhat large, for I began my work with rescued men on the Bowery. But of the two classes—those converted in mature years and those converted in childhood—there is no comparison, as to which one furnishes the larger percentage of stable, growing Christians.

See then, teacher, see then, brother minister, what we have reached so far: What we Teach—God's Book. Whom we Teach—God's child. Why we Teach—for the impartation of the divine nature to the child. Who is our Helper—the Divine Spirit of God. What a quartet, a divine Book, a divine Child, a divine Character, a divine Spirit. Sing out, O ye workers in and with four divine things, and make music! Sing out, and begin that

song which, commenced here in the human heart, shall not end until that day when the ransomed and redeemed of the Lord are brought home with shouts and with songs of thanksgiving, and when they all shall unite their voices with harp accompaniment, and sing, "Unto Him that loved us and washed us in His own precious blood, and hath made us kings and priests unto God, unto Him be glory forever!" Here we begin the feeble strains, growing stronger and stronger; there the full chorus. God be praised for the four divine things with which and in which we work; and God be magnified for the privilege of thus being co-workers with Himself.

LECTURE V.

ADJUNCTS IN OUR TEACHING.

READ DOWN. $\left\{ \begin{array}{c} \text{PLAN} \\ \text{YOUR} \\ \text{WORK} \end{array} \right\}$ READ UP.

We have considered in our lectures thus far briefly: First, What we teach—God's Word; second, How we teach it—methods of making clear God's word; third, Whom we teach—and there we considered the nature of those whom we face week by week. Last night we considered the question, Why we teach; and it seemed to us then as though we were approaching a kind of Holy of Holies, where the highest truth was pressed upon our minds and consciences, and the highest privilege was held out to us as co-workers with God. It may seem to some that the theme to-night is a step rather downward than upward in the consideration of Sunday School activities. I make bold to say, however, that if that has been our unexpressed thought or opinion, we shall revise our judgment when we realize that in the erection of the tabernacle—the only building this world has ever seen of which God was the planning architect—it was necessary that Bezaleel and Aholiab should be filled with the Divine Spirit, in order that they might do their part in "cunning workmanship." Had Bezaleel and

Aholiab not done their detail work, there would have been no Holy of Holies in which the high priest could have ministered. We realize also that at that time everyone whose heart was stirred up and whose spirit made him willing brought an offering, and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, of blue, and of purple, and of scarlet, and of linen. Those high priestly garments in which Aaron was clad on the Day of Atonement, the garments of beauty and glory in which he pronounced the high priestly benediction at the close of the Day of Atonement, were made by the hands of willing and wise-hearted women, who in this way contributed in their measure toward the worship of Almighty God in his sanctuary. Not that only, but Jehovah himself condescended to give minute directions with regard to such apparently insignificant matters as the golden shovel or censer, and the golden tongs with which fire was taken from off the altar that incense might be burned in the holy place before the altar of incense. And lest there should be any mistake in all this carrying out of detail, God said to his servant Moses, "See that thou make it after the pattern shown thee in the mount." This makes us correct any false ideas that we may have had with regard to the unimportance of detail in connection with the study of God's Word or the worship of our Heavenly Father.

We find this attention to minute detail illustrated not only in God's Word, but in that other volume

which he has written, God's Works. For the heavens declare the glory of God, just as truly as his Word shows his grace. And if we look at God's works in creation we shall find that the same care is bestowed upon that which is *minute* as upon that which is vast. The diatom, invisible to the naked eye, is clearly revealed under the microscope, and there we see colorings, and forms, delicate and beautiful, as perfect in themselves as though they were visible to the naked eye. In the minute, God's workmanship is perfect as well as in the vast. *While the telescope reveals to us solar systems and stellar marvels and magnitudes, we see with the microscope that his workmanship in the infinitesimal is equally beyond reproach.* The microscope shows perfect workmanship, and the telescope responds "Amen and Amen."

So we make a great mistake if in all this preparation for service, all this planning of our work and all this working of our plan, we pass over that which is minute and call it unimportant; for there is no such thing as unimportance in the work of God, and there is nothing so small that it may be passed by in our ministering in the name of our Heavenly Father to his children here below.

It seems to me that we might be reminded by the artist of the necessity of care in all our details of work. Michael Angelo was hewing out of marble that heroic statue of David which stands near the Uffizii Gallery in Florence, and as it approached completion he was visited by a friend in his studio.

The friend marvelled at the strength and beauty of the marble statue, and congratulated the artist that he was nearing the close of his work. Some months after the friend re-visited Michael Angelo, and entering his studio was surprised to find the statue still there. He said, "Why, I thought that was nearly finished. What have you been doing?" To this the artist replied, "I have sharpened up here a little that muscle. I have toned down a little that contour. I have softened a little this expression." And the friend said, "Oh yes, but all these are trifles." To which the great sculptor said, "Remember that trifles make perfection; but perfection is no trifle."

So in our Sunday School work trifles make perfection, but perfection is no trifle. He, therefore, is wise who pays careful attention that nothing may escape him, and that in the complicated machinery of a school, especially a large school, there be no friction. The engineer on the vast ocean steamer pays as careful attention to the small cog wheel as he does to the larger parts of the machinery; for trouble arising with the small cog wheel may retard the motion of the vast machine, or possibly even bring disaster.

In our work we are reminded of the close connection between cause and effect. There are in nature chains of links, each link being a cause and producing an effect, that in turn becoming a cause and producing another effect. If a link of the chain be broken continuity is lost and damage is wrought.

The great naturalist Darwin made clear in one of his researches the hidden nature of many of these chains of cause and effect as we see them in the world around us. He had noticed that far away from English villages the heart's ease grew wild, but in the vicinity of villages, never, and it perplexed him to know why. Careful investigation showed the following: In English villages there are always many dogs, and they are allowed to run at large. Where dogs run at large cats must stay at home. Where cats stay at home, field mice abound. Where field mice abound, bumble bee nests are destroyed. Where bumble bee nests are destroyed, there is no fertilization of pollen. Ergo, dogs—no heart's ease. Instructive, is it not?

And are there links in chains of cause and effect in nature and none in grace? Does not God work substantially along the same general lines, whether it be in the spiritual realm or in the physical realm? Is he not the same God, and may we not look for the same manifestations of law according to the sphere in which we seek for them? There is, therefore, we may say, great need for us to see that the chain of links is complete, and that no damage is wrought because of a broken link, which escapes our attention because we have not carefully looked for it.

Take now, for example, as one of the details in Sunday School work: the co-operation of the four main workers, namely, the teacher, the superintendent, the pastor, and the parent. Where these co-operate rightly the Sunday School chariot finds

no hill of difficulty that it will not easily surmount; for a four-in-hand team, pulling together, is grandly potent. But if you have a four-in-hand team and the leaders balk, the whole team is brought to a standstill; or if the pole horses will not do their work aright, too much work is thrown on the leaders, and if the journey be long they suffer. That is the ideal condition, for example, in a Sunday School, where the teacher in her class is doing her best, and the superintendent from the platform is backing her up to his utmost of power; where the two are looking to their pastor, feeling his sympathetic throb and stimulated by his intelligent leadership; and where the three know that in the home there is father and mother, anxious that they should do their best for the boy, and willing to second their every effort for the spiritual illumination of the child. Where that co-operation does not exist it should be aimed for by every means in our power, continuously, wisely, patiently, lovingly, so as to bring the four into line. Then the thrill of power will be felt in our Sunday Schools, and there will be none to undo that which the others are striving to accomplish. That this may be secured demands much work, demands much wisdom, demands large grace. That this ever can be *perfectly* accomplished of course will never be affirmed, while men are sinful and hearts are marble; but because we cannot perfectly accomplish it, is no reason why we should not do our utmost in that line. We should do our best to make the ideal real, and to materialize that

which we have conceived as the perfect plan in our minds.

Another of these illustrations of how, if a link be broken, the whole machinery suffers, may be found in the matter of music. "What is the best music book?" is often asked of Sunday School leaders. There is no *best* music book, for all classes. There are some that are good for no classes, and alas! some of those I find in use. For a home Sunday School, for example, where children are accustomed to the better grades of music, we may very well take some of the higher grade Sunday School books, which I shall not mention even, for fear of criticism. But there are books that conform themselves to the English type of music, the Barnaby and Sullivan style of composition, which musically is charming—charming because of its beautiful harmony, charming because of its dignity, charming because of its being musically married to certain dignified words. But that is not the best book for all classes, because those who are musically not as highly strung or as perfectly educated, cannot understand that type of music, and we must grade ourselves down to their comprehension. There is good music that is sublimely simple, as well as good music that is somewhat ornate. Our music must be graded, therefore, to the comprehension, musically, of those to whom we minister. That is not at all to say that some of this rag-time modern Sunday School music should ever be countenanced anywhere. There is much music in these days that is caught from the

minstrel type and the baser secular types, and that ought forever to be banished from our Sunday Schools.

In the matter of words, we are told to sing with the spirit and with the understanding. Music is the wings—the words are the body. The music is only to lift the body as expressed in the words, heavenward. Therefore, if one or the other be the more important, it is the words and not the music. If the words be worthy and the music match the words, then we have a prodigious power with our scholars; for whether they remember the Golden Text or no, and whether they remember the lesson story or no, certain grand hymns may be sung into their hearts so deep that nothing but death will ever eradicate the words and the music. But in order that here we may have our best work, we must make our scholars sing with the understanding as well as with their voices, and we who are adults and understand the symbolism and the figurativeness of our hymns fail to realize how the children cannot grasp them. The hymn is given out and is sung, and we think they have understood it, but they have misunderstood it or have failed utterly to grasp its meaning.

I must illustrate. We sing, "Nearer, My God, to Thee," and then we go on and say, "Though like a wanderer, the sun gone down, darkness be over me, my rest a stone; yet in my dreams I'd be, nearer, my God, to Thee." What do they understand of that—"My rest a stone?" It conveys no

meaning unless the scholars have been told the story of Jacob to illustrate verse 2 of "Nearer, My God, to Thee."

We sing, "Here I raise my Ebenezer," and when I was a boy I used to wonder what an Ebenezer was. Nobody explained it to me. I might have understood it if they had told me the story illustrating what Ebenezer means; then when I sang it, if I were disposed, I could put my understanding into the singing and express something intelligible, God-ward.

We sing, "From every stormy wind that blows; from every swelling tide of woes; there is a calm, a sure retreat; 'tis found beneath the Mercy Seat," and the scholar thinks of a seat, and of crawling under the seat somehow to get away from something. I am not illustrating in this way to make fun at all; I am illustrating for the dear children, that when we come to worship Almighty God in song, we may intelligently help them, that they may truly express their thoughts, their desires, their aspirations, if they have them in their hearts. But you might as well sing in Choctaw as sing many of these hymns that are so figurative. To us they are clear—to them absolutely vague. We have sometimes in our school, before we sang the hymn, read it responsively. Then the superintendent has explained in the hymn the difficult passages. Then he has said, "Now, we understand it; now we will sing it," and you would be quite surprised to see how a hymn sung in that way assumes all of a

sudden an indefinable something of reality in the school which it never had before.

We want to realize the importance of this, because, as I said, these hymns are imbedded in memories; and on sick bed, and in storms at sea, in lonely hours, and in days of wandering in a far country sometimes these hymns are God's messengers to his wayward child; and the song, coming out of the far past, begins to woo him back toward better things which he had abandoned, and which possibly for years he had forgotten. I would, therefore, urge as one of the adjuncts in our work the careful selection of the best hymns, the singing of them repeatedly, the explanation of them lucidly; so that music may be an adjunct in the impressing of God's Word on the hearts of our scholars.

And here in this matter of music we want to see to it that there shall be some measure of variety. Responsive singing and the use of solos is to be commended. I am none of those who would advocate ornate solos. Much of our church music is sad in these days; much of it, I believe, is not the praise of Almighty God. I know not how you stand here in this beloved Southland, but I know well how we stand in New York. We were worse off years ago, but we are not where we should be, and too many church committees engage quartets, asking merely, "What is the quality of the voice?" and not caring about the quality of character on the part of the singer. I have heard a Jew in a Presbyterian church sing, "In the Cross of Christ I glory," and

when they dismissed him for another cause, he came to me and said, "Do you know why they dismissed me?" I said, "No, I do not." He said, "Is there any reason why I, as a Jew, should not sing in that church?" I replied, "Yes, there is." "Tell me," he said. "Why?" I rejoined, "You don't believe in Jesus, and yet you sing, 'In the Cross of Christ I Glory.'" "Why," he said, "You don't understand us artists. We put ourselves for the time being into the spirit of what we sing." "Yes," I said, "And if you were to sing a hymn to Isis and Osiris, and began, 'O Isis and Osiris, what pure pleasures—' you would put yourself into the idolatry of Egypt." "Certainly I would," he said. And that was one of the paid officials in the service of God in the Presbyterian Church to which I have alluded! These are sad things. This is the prostitution of the praise of God, and is the abuse of music in the sanctuary of the Most High.

But there is less danger of our abusing music in the Sunday School, and, therefore, we can pass on after merely calling your careful attention to the marvelous power there is in music in supplementing the work of the teacher.

Then there is the question of the library. If we are to have any library, we ought to have a good one. As to what is a good library opinions differ, but as good a library as we think we can get for our school should be had. There is no use in our putting books on the shelves that the children will not read; it is a waste of money. How can we find out what

the children will read? Only by experimentation—by finding out their tastes, and as far as it is right, ministering to those tastes; and further, by cultivating those tastes from a lower to a higher level. But there is much blind work done here, so that the Sunday School library is an offense frequently to the scholars and they will not go to it. They rather despise it. When I first began mission work in New York I found that a library that we had there was not being used at all. I thought the cause was the sinful nature of the people's hearts. When I had time I investigated the library. The first book I pulled out was "Charnock on the Divine Attributes," and I thought that rather hard. The second book I pulled out was "Edwards on the Will." Then I understood why the books were never called for. Then I guessed that probably some good Presbyterian elder up town had found it popular to have Charnock and Edwards in his library and had bought them as being proper to have, and had found them dry as dust. Happy thought! Ship them off to the mission! And then they wondered why the people would not read! I sold the whole thing at two cents a pound, and I got a good price. Then we scattered among our people papers headed as follows: "Please write out the names of half a dozen books that you would like to have put into this library, and if the committee approves, they shall be put in." Hundreds and hundreds of books were asked for, and I am bound to say very few

of them had to be cut out. Then they began to read, and then the librarian was busy.

But all these things are matters of minute detail. I found, for example, that one book which I put in, "Ecce Coelum," popular sermons on astronomy from the Christian standpoint, was never drawn, and I began to suspect it was because of its Latin title—I thought they were afraid of it; so I spoke of it from the pulpit and recommended it as being popular, clear, fascinating, helpful; and instantly that book began to run. Then I saw how from the pulpit from time to time I could recommend good books in our Sunday School library—books whose influence I wanted to have intensely felt by the people, and from time to time I would give a brief talk on five or six strong books. So the library, from being a derision and a delusion, became an aid to us, and the books began to run fast, and I began to feel that we were putting good reading into the minds of our young people, and by just so far antagonizing the bad reading. For read they will—it is only a question of what they read.

Endless is this matter of detail. When the librarian in the Sunday School finds his books are worn out he raises a cry. In the average school nobody attends and he holds his peace for a little; then bye and bye he raises a louder cry, and they look round, and—sink back. Bye and bye when things have become unendurable he raises a scream. Then they appoint a committee—sometimes of quite young people. Then they send to the denominational publish-

ing house for a list of books, and the books are shipped up for selection. Then the young committee has a meeting in the lecture room of the church, and after passing the time of day and sundry jokes, old and new, some one says, "Well, let's get to work at the books." Then they sit down, young men and maidens, and flirt over the books. Here is a book that has got quite a number of pictures and is very attractive outside—take that. It is accepted. The next book, no pictures—that won't do. And so they go through a hundred books in one evening, with chitchat in between. Then the books are bought and the librarian is at peace. But bye and bye some one says, "What trash we have got on our Sunday School library shelves!" Who got it? How did you manage to get it? It was the lack of attention to the details of the thing, that wasted money on useless books, because incompetent people were set to choose them.

I am not here, however, to go into all the details of these adjuncts in our work for our children, but merely to act as a guidepost pointing out the way of mistake and of remedy.

In the matter of missionary education we are lamentably short in living up to our privilege and opportunity. That denomination whose young people are taught to love God's cause the world over is the denomination which fifty years from now will be the leading denomination in heathen lands. But let the young people be carelessly educated, and the cause at large will feel it, while the world lying

in darkness will abide in its darkness, instead of finding the light of truth shine upon it in the face of Jesus Christ. Oh, if we do not cultivate the missionary spirit in the young it will not be cultivated when they are old; because if there be one thing above another which grows in the wrong direction, it is the abuse of money, either in prodigality or in miserliness. The young prodigal becomes the old spendthrift, and the young hoarder becomes the aged miser.

Take another of these great adjuncts in our Sunday School work, and that is the secretary's department. The secretary is oftentimes a much abused official, but if the work be well done he stands almost next to the superintendent in importance; for if the school be graded the secretary has the keeping of the records, and he is largely handling the machinery which holds the scholars in their proper line. In our Sunday School the records are so kept, though it is a large school, that I can take a scholar to-day in school and trace that scholar back on the records, year after year, from the senior department to the junior, and the junior to the intermediate, and the intermediate to primary A, and primary A to primary I, and primary I to preparatory class, and preparatory class to the home; I can know the "presents" and the "absents" of that individual, and the amount given by that individual for missionary contributions for every Sunday in all those years. That secretary's position is no sine-cure, and the scholars know that those records are

there, and that their standing is largely based on the record that is made, and that sometimes their future is decided by that record—their secular future, I mean.

So when you look into all the warp and woof of this complex fabric which forms a Sunday School, you understand very clearly that every detail must be attended to, so that the whole machinery may move on smoothly, no part having to exercise strength in the overcoming of friction, but every part doing its own work, and aiding as far as it can every other department in the Sunday School organization. When in that way we begin to do our work then we find it to be a great joy, and then the efficiency of the Sunday School grows to such a degree that scholars are rejoiced, though they hardly know the reason why, and teachers feel their work is easy to do, though they hardly can explain the wherefore of it.

John Wanamaker one time came into the school which I had the privilege of ministering to, and he said to me, "Tell me in a word the secret of the success of this school," and I said, "Endless attention to detail."

The more we look into this complex matter of administration, therefore, the more steadily we contemplate the relative opportunities and the duties which come to the workers, the more it opens up to us as a grand privilege to be thus co-workers with each other and with God, and the more important these things become to us, because we see

their significance, and understand their power. I will illustrate this briefly by four stereopticon views, which I saw thrown on the screen lately in New York, by the Professor of Astronomy in Columbia University. He was lecturing on the latest developments of stellar photography. After showing us other pictures, he said, "Now, I shall show you four pictures, one after the other, of the same nebula, with its surrounding stellar companions." He threw one of these pictures on the screen and said, "This was exposed for three *minutes*." The nebula was somewhat faint, and there appeared here and there a star. The next picture he said was the result of an exposure to the same spot in the heavens for three *hours*. The nebula was considerably clearer, and there were a few more stars. The third picture was one which had been exposed on two consecutive nights to the same spot in the heavens for *eight* hours. The nebula was quite startling and the stars quite abundant. The fourth picture was one of the same spot, exposed for six consecutive nights *twenty-five* hours, and the audience burst into applause. The nebula was glorious, and the stars hosts on hosts. The professor then said, "Gentlemen, you are now seeing what the naked eye, with the assistance of the most powerful telescope in the world, never will see; for the eye never can hold itself steadily to the image for twenty-five consecutive hours." And he added, "Gentlemen, if I had exposed that plate for fifty hours the only result would have been that the

nebula would have been still grander and the stars still more multitudinous."

So with our work. As we look at What We Teach, the longer we look at the Word of God, the more vivid will become our impression of its beauty and its majesty. As we think of, How We Teach, the longer we ponder that question, the more we shall understand the beautiful and yet the plain principles of pedagogy and paidology, and the more entranced we shall be with the possibilities that are opening up to us. As we turn our thoughts toward Whom We Teach, the child will stand in front; and as we understand more and more of his complex and charming nature, the more we shall be fascinated, the more we shall wonder, the more we shall love, and the harder we shall labor. As we begin to gaze in turn on why we are handling this Word for this child, the more we shall be amazed at the possibilities that are opening up, and, understanding those beauties and graces of Christian character that our scholars may assume, we shall be filled with desire to be workmen who need not to be ashamed. Whichever way we turn our attention, the longer we focalize our vision on any one of these constituent principles of Sunday School work, the clearer it will become to us that it is of God, and that we are in the line of God's workmanship, studying God's methods and God's ways for the sake of receiving divine results with our scholars. So nothing will be small, nothing will be in any sense vulgar; so everything will be a privilege, and

we shall count ourselves to be happy to be ministers of God along any line to these who are put under our care.

We have come to the end of our journey together along this Sunday School pathway. We have stood as Moses stood on Mount Nebo and have looked over the pleasant Land of Promise. From the heights of privilege we have gained bird's-eye views of divine truth intellectually and of divine activities practically. We have come nearer, and have entered this land which is to be our temporary inheritance, and have sat by still waters and wandered among green pastures, and it has been good for us, as we have understood how pleasant is the land given to us to inherit—how it flows with milk and honey. We have lifted up our eyes as did the patriarchs, and have seen not only the land which now we possess and the privileges which now are ours, but our spiritual vision has been clarified during these days, and as the clouds have parted, we have endured for a while as seeing that which is invisible. Earthly things have sometimes faded from our vision during these hours, and we have seen in vision the city whose builder and maker is God, which hath foundations; we have realized that the work done here is going to be gloriously rewarded yonder; that the seed sown here is going in part to give us fruitage here as our reward, but that the glorious harvest-home is to be yonder, in that land which remaineth for the people of God. So in time we are working for eternity, and on earth we are pre-

paring for glory. So in the midst of limitations we are working for that unlimited and endless life that lies beyond. Thus it seems to me that we may enter in spirit into that intense feeling which characterized the saintly Rutherford as he contemplated the little church at Anworth, for which he had suffered many a persecution, and in whose behalf he had born many a burden. Thinking of his beloved parish with its loved souls, he sang: "Oh, if some soul from Anworth meet me at God's right hand, my heaven will be two heavens, in Immanuel's land." And you and I as workers with these scholars of ours can adapt slightly his words, and with fulness of heart say: "Oh, if one soul from my class meet me at God's right hand, my heaven will be two heavens, in Immanuel's land."

THREE SUPPLEMENTARY LECTURES.

SEE PREFATORY NOTE.

LECTURE I.

A BIRD'S-EYE VIEW OF THE BOOK OF ACTS.

Many of our teachers teach the section assigned them in their lesson without adequate knowledge of what preceded and what follows. They teach as though they had struck an oasis in the desert, and they know not how they got to that charming spot nor how they are going to leave it. This results from a very fragmentary knowledge on their part of the Word, and, therefore, in a very fragmentary impartation of the truth in its relationship to other truths. They are teaching as a secular teacher might do, who taught the story of President Lincoln without any antecedents or consequences; who taught the story of our Revolutionary War without the preceding Colonial History and succeeding national events. There would be some use in teaching of that kind; but that it falls very far short of the normal line of teaching, all will grant.

Next year we return again in the International Series to the Acts of the Apostles. We have already studied them for six months this year, and we resume their study and close the Acts with the first six months of 1903. My experience has been that teachers, as they enter a book or a period of history, need to have that book or period laid before them in bird's-eye outline, so that they may better under-

stand and more wisely impart the facts and the teachings of that book. I traveled through Europe once with a gentleman who had a most intelligent way of sight-seeing. Whenever we reached a city we first mounted some tower and got a bird's-eye view of the city as a whole, with its points of compass, its great land marks. Having done that, we came down and took carriages and drove rapidly through the great arteries of the city, that we might understand its great thoroughfares. Having thus gained a generic idea of the city, we then descended to detail, and visited this church, that museum, yonder palace. In that way I believe we got a better idea of the cities that we visited than the ordinary traveler possibly can. In studying the Word of God we shall do well, therefore, to lead our teachers into bird's-eye views of the situation, so that they may grasp the great outstanding facts and trends of the history. Then we may well take the larger individual events; and finally concentrate their attention on the important but somewhat less obvious truths which the narrative sets forth.

If the pastor have no teachers' meeting—which is to be much deplored—he must help his teachers from the pulpit, watching ahead to see what the International or other course is, and preparing the teachers in large sweeps of history and minor details of the narrative, for the work to which they are called. They will then work with more intelligence, more enthusiasm; and naturally this intelligence and

enthusiasm will communicate themselves to their classes.

To begin with, in our present theme: Many teachers fail to realize that the beloved physician is the only Gentile who has contributed one word to the Holy Scriptures. All others were Jews. To this Gentile was given this great privilege of writing the matchless Gospel of Luke and the still more matchless Acts of the Apostles. Let them understand, therefore, that we are now studying Gentile literature; and we are glad to see that the Gentile literature does not fall short of the Jewish, and that Luke is the peer of John or Matthew.

There are certain great outstanding events in the story of the Acts, which, if we mark them well, will guide us in all our more minute study of the Word. Of these we shall mention six. These having been made very clear to our teachers, all the rest of the story falls into proper relationship to these six dominating events.

After our Lord's ascension the situation of the church was as follows: A small body of believers in Jerusalem, numbering about one hundred and twenty, bereft of their Master, with the injunction given to them to preach the gospel in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth. A powerless body they were, for they had not as yet received the fulfillment of the promise of power. Though powerless they were joyous, for now they understood that Crucifixion was not disaster; that Resurrection and Ascension repaired

disaster ; and that the divine blessing would soon be added to them in the work to which they were called. We see, however, a body of powerless men and women, waiting for power.

Powerless! There are myriads of illustrations of this, which can make it clear to our scholars. Some time ago a physician who is using electricity for therapeutic purposes asked me to go to his office, saying that he would show me some wonderful things. When I reached the office he put me into the insulating chair and then turned 300,000 volts of electricity into my body—not dynamic, otherwise I should not be here to tell the tale—but static electricity. Instantly I felt that I was surcharged with power ; I felt it streaming from me invisibly. He then took an ordinary electric light, without the carbon film inside, and gave it to me to hold. Immediately the room was lighted with the electricity flowing from my body and streaming through the glass. He took that from me and put a chain into my hand which was attached to a machine. Instantly the machine began to run furiously, all because of the power that I received and was now discharging. I felt myself filled with a mysterious potency. Before the current was turned through me I was as powerless to do those things as I now am. After the current was turned on, these and other things were child's-play to me. So before the power comes on this waiting band of believers they are powerless and can do nothing.

After the power comes they are metamorphosed and become well-nigh omnipotent.

The first great event, therefore, of the Acts of the Apostles is Pentecost, which means Power. There was the induement of the Holy Spirit for service, and for a right understanding of the Word, which before had been to them largely obscure. With the coming of that power instantly its effects were known in Jerusalem and the regions round about, for immediately the Apostle Peter delivered a sermon, which was so effective that three thousand were brought into the light of the new truth in one day. Our Master during the three years and a half of his ministry only succeeded in getting about five hundred real believers, and here the Apostle gets three thousand in one day. No wonder that Jesus said, "It is expedient for you that I go away, for if I go not away the Holy Spirit, which is the Comforter, will not come; but if I go away I will send him." Indued thus with power in the Word, the Word became effective. Indued thus with power in work, the work became marvelous, and poor, sinning, feeble Peter becomes a herald of salvation and a hero in the new church. From that induement with power all the rest of the Acts of the Apostles streams. Without that the Book would close with the meeting of the one hundred and twenty. With that the Book closes in Rome, with a church in the Capital of the Roman Empire.

The second great event was the scattering of the church. For a while all went well in Jerusalem.

The disciples had favor with the people, the Lord added daily unto the church such as should be saved, the number of believers probably amounted before the persecution broke to about ten thousand. All were nicely nursing themselves in Jerusalem, filled with joy and comfort and overmastering gratification at their experiences. There was danger that the church should forget, that while the beginning was to be at Jerusalem the *ending* was not to be there. The result was that, as an eagle stirreth up her nest and driveth out her young that they may fly, so the Master allowed the disciples to be stirred up by the persecution which arose with regard to Stephen, and the disciples were scattered everywhere. It was as though one morning there were ten thousand believers in Jerusalem, and the next morning there were none left excepting the Apostles. What, however, appeared a disaster at first was a marvelous benediction to the world; for as these believers went everywhere, they went not silent but preaching. There were now thousands of preachers scattered throughout the land, and the result was that in the place of one central fire there were started all over the country multitudes of other fires of divine truth; and so what the opponents of Christianity had intended as a fearful blow to the new faith became a boundless blessing to believer and unbeliever.

The third great event was the conversion of the notorious Saul of Tarsus. He was the protagonist of the Pharisaic party and the ruthless persecutor of

the church. His was a master mind; he was a general in marshaling forces against this infant church. Not content with driving them out of Jerusalem, he followed them to the remotest cities, that everywhere where the fire had been started he might stamp it out and eradicate this new faith. The story is familiar to all, how, journeying to far off Damascus, he met Him whom he had thus far bitterly opposed, and falling down, recognized Him, and was instantly changed, saying, "Lord, what wilt thou have me to do?" There on that Damascus road, as that man fell and cried, came a crisis in the history of redemption. There more was wrought for the uplifting of the world than on any battle-field where men have contended for the mastery. The issues of Waterloo, the issues of Trafalgar, are trifles compared with those of that spiritual battle near Damascus, where the divine triumphed and the human yielded.

It is well sometimes to let our teachers know how skeptics in these days treat parts of the Bible. The German rationalist says there was no miracle here. The fact is that Paul was an excitable man; that he was journeying to Damascus over the plain, which is notoriously hot, and it was noonday, and he got a sunstroke; and then in his fever he thought he saw visions and heard voices. The whole thing was a subjective delusion, and not an objective reality. That is the rationalistic explanation of this miracle.

Now I never knew that sunstroke turns a perse-

cutor into a preacher, or that it makes an evangelical man out of a skeptic. One of my classmates, who was with me in city missions, got half a sunstroke in the city of New York, and he never did another stroke of work for a year and six months. Paul gets a full sunstroke, and begins instantly to preach marvelously. If this German theory be correct, then you had better close your theological seminary here and stand all your young men out against a brick wall, and sunstroke the whole of them, and then ordain them.

The fourth great event is the breaking down of the middle wall of partition between Jew and Gentile. Let us ever remember that up to this time no faintest thought had entered the mind of any Apostle that a Gentile could come into the church unless he came through the door of the proselyte. Circumcision was of Moses, and must be carried out in the case of all Gentiles who desired to enter the Christian church. Mark, please, that when God desired to change this and to make the Apostles understand that to the Gentile also the Word was to be preached, and that the condition of Gentile entrance into the church was simple faith, he wrought a double miracle. They had not understood that faith was the requisite, and baptism of the Holy Spirit the sign for Jew and Gentile alike, God putting no difference between them. For two thousand years the divinely built wall between Jew and Gentile had stood firm. But one door had led from one side to the other, called the gate of the proselyte.

When God designed now to break down that middle wall of partition, he gave the privilege of its removal to the Apostle Peter, and that is set forth by Peter's experience at Joppa; and here we have a second fulfillment of that mysterious power of the keys. Peter did have the power of the keys. Peter did open the church of Christ at Pentecost to the Jew as it was given to none other to do it; and now Peter is to open the door of the church to the Gentile as no other man ever was allowed to do it; and in that power lies the power of the keys. But mark you, the Master never said to Peter, "You pass the keys over to your successor, and he to his successor, until finally in the year 1902 they shall be in Rome."

To return: When our Lord designed to open the door of the church to the Gentiles, so tremendous was the change necessary to be secured in the Apostolic mind that he wrought a double miracle. Double miracles are very rare. One miracle was wrought for Peter in Joppa, another for Cornelius in Cesarea; and when these two miracles were brought together they were found to match, and the matching of the two convinced Peter of the larger step that must be taken and the new departure upon which he must enter. It was the matching of the two miracles that completed his conviction.

Pause a moment. Think how much evidence would be necessary for us if the Lord's Supper and Baptism were to be abrogated in the church to-day. We should require absolute proof of the divine guidance before we should be willing to do it. So Peter

required absolute proof of divine guidance before he was willing to consider the wall as removed.

Some time ago there came to me a letter from a stranger in Germany, saying, "I know you are a city missionary. I send to your care a trunk. Inclosed in this letter you will find a piece of paper, cut; a man will come and present the match of this paper, and you will deliver to him the trunk." I found in my letter a piece of paper cut in queer zigzags. I laid it on my study table and waited some weeks. Presently a stranger came in, and I said, "Well, sir, what can I do for you?" He took out of his pocketbook another piece of paper matching the one sent me, and said, "You have got the match of that, I think." I put the two pieces together, and at once said, "There's your trunk."

God gave Peter a revelation in Joppa and Cornelius one in Cesarea. Peter put the two together and they matched, and he said, "It is of the Lord." That is how the middle wall of partition went down. That is how mere Gentiles who were believers could enter the church without first becoming Jews. Notice how repeatedly God had to knock at the door of Peter's intelligence before his preconceived and thus far correct notions gave way to the new and larger truth.

Peter is on the house top praying, hungry at noon time, waiting for his meal. He passes into a vision. Down comes a sheet from heaven, knit together at the four corners, and a voice says, "Rise, Peter; slay and eat." In vision Peter rises and

looks into the sheet. Horrors! Four-footed beasts—unclean, creeping things. Instantly Peter says, "Not so, Lord. I have never eaten anything common or unclean;" and the voice says, "What God has cleansed, that call not thou common," and up goes the sheet. In two or three minutes down comes the sheet again, and the voice says, "Rise, Peter; slay and eat." Now, I dare say Peter thought, "Things are changed inside of that sheet. My remonstrance has been heard." So he looks into the sheet again. Same thing—beasts, unclean, creeping things. And he says, "Not so, Lord; I have never eaten anything common or unclean," and the voice says, "What God has cleansed call thou not common," and up goes the sheet. In a few minutes down comes the sheet again, and the voice says, "Rise, Peter; slay and eat." "Now," thinks Peter, "Surely there is a change." He looks into the sheet—same thing. Indignation was changed to wonder but he again says, "Not so, Lord. I have never eaten anything common or unclean," and for the third time the voice says, "What God has cleansed, call thou not common or unclean," and up goes the sheet. Now, while Peter wonders and wonders why he is told to eat things that Moses said he might not eat (speaker here raps on the table), a loud knock is heard at the door. Who is it? Messengers. From whom? A Gentile. Unclean! For what? Go with him, etc. And then Peter, going, finds there has been a corresponding revelation to an unclean man—ceremonially—and he

says, "God has shown me that I should call nothing common or unclean."

So down went that wall—the two thousand-year-old wall, and that wall has remained down until this day. There is now neither Jew nor Gentile, Parthian nor Scythian, bond nor free; all are one in Christ Jesus. No greater event could have taken place than this, the fourth event in the Acts—the breaking down of that wall.

Parenthetically, I might say, in the kindest spirit too, that unfortunately, that wall being down, men have been trying to build other walls of division between brethren and brethren, and there are certain walls that are still standing. I notice they show signs of age lately. There is my Presbyterian wall. I am glad that it is not very high or very broad. It has got to go down. And, however, we may differ with regard to minor things, more and more the churches of our Lord Jesus Christ are recognizing the major things, are co-operating in spirit and wishing each other Godspeed in their work.

The fifth great event was the beginning of organized missionary work; and this great privilege fell to the lot of the church in Antioch. They had been having blessed times, and as they waited before the Lord and ministered, the Holy Ghost said, "Separate unto me Barnabas and Saul for the work whereunto I have called them." Heeding the call, they laid hands on them and sent them forth to their work as the first regularly, officially appointed missionaries of Christ on earth. That was a great

event. Our modern missionary societies are, in some measure at least, the continuation of that first beginning of church missionary work. There in Antioch they realized that they owed a debt to the world, and they must pay the debt promptly. Will you notice that when the Holy Ghost chose two of the workers in Antioch he took their two best workers, Paul and Barnabas? Had he acted as some modern churches act he would have said, "You need the best workers at home. You have got some second-class talent. There is Manaen and Simeon, who play a very good second violin. Send them out to the heathen and keep your first violins at home." That is the way churches sometimes act in these days; if you have got a poor stick, send him to the mission, and keep your best man for the home church. There is less acting on that principle in foreign missions to-day, but when I was a boy in Turkey I saw some missionaries sent out there who were very surprising. They had to be sent home. Where they are now, I am sure I don't know. We want to remember that for the scattering of the Gospel the best talent must be utilized, and I personally believe that if in many of our large cities the chief ministers were to resign and go into the slums, the mother church would have a Pentecost over again, and the slums would be uplifted and enlightened. That which we keep we lose; that which we give we have; and our blessed Master himself it is who says, "It is more blessed to give than to receive." The church's biggest benediction

to-day consists in the names of those who from our midst have gone out, like Henry Martin and Adoniram Judson, Livingstone, Hannington, Mackay of Uganda, Mackay of Formosa, and Chamberlain of Arcot. These are our leading lights to-day. There in Antioch the pace was set for the churches, and there the example given which the churches would do well to follow, and in following be filled with the divine presence.

The sixth great event was the crossing of the Gospel from Asia to Europe. Westward the trend of Christian Empire started. Paul at Troas, designing to go into the other parts of Asia, is forbidden of the Holy Ghost. There comes the divine vision of a man of Macedonia, saying, "Come over and help us," and swiftly gathering with him all the men he could muster, they took ship and crossed the Hellespont. Marvelous and most blessed crossing! There had been crossings before that. Darius crossed the Hellespont with a million, to conquer Europe, and failed. Alexander crossed the Hellespont the other way, to conquer the whole of Asia and failed. Since then the Mohammedan has crossed in the same locality to conquer the whole of Europe, and has failed. Here there is an army of four—Paul, Silas, Timothy, Luke; an army of invasion. Without sword or spear, without shield or bow, they are passing over to conquer the world for Christ; and to conquer religiously I believe is far harder than to conquer politically. We may conquer the Moros in the Philippines politically, but it will

be a harder task to conquer those Mohammedans religiously. The project of these four men is to conquer Europe religiously for Christ, and Europe was then totally idolatrous from the Pillars of Hercules to the Scythian plains.

I have in my pocket—though I had not intended to use them for this purpose—coins of Europe, Asia and Africa from before the Christian era. On every coin here there is an idol. Business was idolatrous, as you will see when you see the coins of Christ's time. Here is a coin of Africa; on it the divinity Melkart. Here is a coin of Alexander the Great; on it Herakles and Jupiter. Here is the oldest European coin known, a coin of Aegina; on it a turtle, symbol of Aphrodite, who was the Astarte of the Phoenicians and the Ashtoreth of Jewish days. Here is a coin of Velia, a Greek colony; on it Minerva, and on the other side the symbol of the Sun God. Here is a coin of Athens, 400 B. C.; on it Minerva, to whom the temple of the Parthenon was built. Here is a coin of Tarsus, from which Saul came; on it Baal-Tarsus. These I use merely as an illustration to show how idolatry permeated the very warp and woof of heathen life; and to bring that idolatry down and to set up in its place our Heavenly Father, and Jesus Christ his Divine Son, was the purpose of this little army of invasion, and we to-day are the consequence of that invasion, because they went rejoicing as we do in the light of the knowledge of God in the face of Jesus Christ.

Singular—that army of invasion made for its

first convert a woman, Lydia; and I might say in passing that there is to-day in the museum in Constantinople a gravestone dug up at Thyatira, recording the name of Lydia, a seller of purple. I do not affirm that that is her gravestone, but it seems likely. A woman! Type and promise of the blessing that the Gospel was to bring to womankind. For there is no religion on earth excepting that of Jesus Christ, where woman occupies the position that God intended for her. Side by side God placed man and woman, and when sin came man thrust woman behind him and pushed her down; and from that day to this in all idolatrous and Mohammedan lands woman walks behind man and is below man. Christianity brings her up and forward and places her again where she always ought to have stood, as man's helpmeet, side by side.

I heard Dr. J. G. Holland say once in discussing the question of the relationship of the sexes, that man has no sphere and woman has no sphere. Man, he said, has a hemisphere, and woman has a hemisphere, and only when you bring them together is there a sphere. That is what the Gospel does—it brings them together; and yet there are certain foolish people in our days who want the woman to take the precedence of man and go a little ahead of him, which is as unscriptural as to make her go behind; I have nothing but pity, mingled with a fair amount of contempt, for any such folly.

The second blessing which came through this army of four was to that Pythoness under the

charge of the syndicate, you remember, who made money by her vaticinations. The power of the Gospel broke those chains and loosed that woman, and she followed the Apostles, praising God. The result of it, however, was that before night half of the army of invasion was in jail! Is that the final issue? To conquer Europe, and half of them jailed at Philippi. Dark outcome! But when the night is darkest the morning is nearest; and Paul and Silas in that prison, with backs bleeding, and feet aching, and mouths thirsting with the fever of uncared-for wounds, instead of murmuring are singing a duet of praise. That is the kind of a man you want for a missionary, whom nothing can daunt, and who, though he be hung with his legs up, as was Adoniram Judson, counts it as nothing if he be allowed to suffer for the sake of Jesus Christ who suffered for him. And there out of the midst of their woe, surcharged themselves with joy, they win the heart of the very man who put their feet in the stocks and locked them in the prison, and victory was snatched from defeat, and the promise of the coming triumph was once more seen.

Brethren, if we in these ways open up broad sweeps of Scripture to our teachers, whenever we are approaching a new section of the Word, we give them a vantage ground, so that intelligently they begin the study, seeing whither it is leading them; so that intelligently they mark the great milestones in the history of the progress of Christianity, and can tell how they are steadfastly nearing

that final triumph which we all believe will crown the faithful work of the followers of our Lord. So we lead them into green pastures, beside still waters, to mountain tops of vision and into sweet vales of rest, and make them understand the divine Word better, so that they can impart it more perfectly.

LECTURE II.

TEACHERS' MEETINGS.

This morning our theme is, Teachers' Meetings. The importance of the teachers' meetings for the welfare of the Sunday School can hardly be exaggerated. It is as important as any of the other week-night meetings, because it is a preparation of the teachers for multiplying the work that is done for them. Ten teachers mean a hundred scholars. If I direct ten leaders aright I am then directing one hundred followers aright. If out of the Sunday School ranks of to-day are to come the church members, the church officers and the teachers of the future, how important that these scholars should be rightly instructed, rooted and grounded in the faith so that they may be able to give a reason to any one who asks, for the faith that is within them. A well conducted school in the present, means a well grounded church in the future. Well instructed teachers in this school, when in the providence of God they are removed from this school, mean well instructed teachers in some other school. So the influence of a teachers' meeting in due course of time manifests itself in other centers than in that where the teachers are first instructed. I am reminded of this because in the church to which I

ministered years ago there were many who were strongly guided, and I think well grounded. To-day a number of those are superintendents of other schools, and are introducing there the same methods which proved to them so beneficial while they tarried with us. Therefore we must exalt the teachers' meeting as one of exceeding great importance.

When teachers come to me and say, "I cannot attend the teachers' meeting and the prayer meeting," my response is, "Very well; then drop the prayer meeting and attend the teachers' meeting as of more importance to you as a teacher." My teachers were working people—wage-earners, and sometimes they could not give two nights a week. It was wiser for them then to take that evening where they absorbed most, so that they could again give it out. There is little danger that the teacher who attends teachers' meetings will be drawn away needlessly from the prayer meeting; because what is received in the teachers' meeting vitalizes the Christian life, so that if time be at their disposal they will surely attend the prayer meeting. They will also be able to take part in the prayer meeting more to edification than if they had not been at the teachers' meeting.

A teachers' meeting should not be merged with another meeting. It injures both and helps neither. There are pastors who for their regular week-night service take the Sunday School lesson. Then they must of necessity handle it as a prayer meeting topic, which means a lecture. That is no teachers'

meeting; for there are others than teachers there, and the speaker must adapt himself to the other elements and cannot work pedagogically for his teacher-force. He is trying to ride two horses, which in the last resort is generally disastrous. He is in something the same condition in which your speaker has been during these lectures to the seminary. I have had to minister to the theological student primarily, but there has been the other large constituency, and I have had to pay attention to them, and so very possibly damaged the work that I was doing specifically for the ministry.

A teachers' meeting should not be the tail of another meeting. To save time we sometimes first have the prayer meeting, and then, dismissing, enter the teachers' meeting. This may save time, but it loses power; and what we want in the teachers' meeting pre-eminently is power. We lose power, because we get our teachers somewhat exhausted with the activities of the previous meeting. An hour is a long time for uninstructed minds, and when to that you add another hour you begin wearied, and minds are not fresh and alert. It is further injurious because many teachers cannot stay so late as is necessary if one meeting is superimposed upon another. The teachers' meeting ought to have for itself an evening specially devoted to it, when there is time, when we are fresh, when there is homogeneity on the part of the attendants, they being banded together as teachers and officers.

There are some things which a teachers' meeting should not be. It should not be a debating society. There are teachers who are argumentative—there are some ministers who are pugnacious; and when the argumentative brother and the pugnacious pastor begin, the average teacher soon wearies. Often you will find a brother who is great on foreordination and free will, and whenever he sights that question from afar he rushes into it as a horse rushes into battle. Other teachers weary of discussion and debate and stay away, and so you lose them. Here we have to be very careful as ministers that when opinions are propounded by teachers which do not tally with our opinions we should not try to argue them down. When you have a "Thus saith the Lord," clean-cut, then stand for it; but when it is a question of ways, means, personal liberty, let the brother who dissents from you state his opinion, you state yours, and tell the teachers, "Take your choice." Nothing will sooner kill a meeting than argument.

A teachers' meeting should not be a lecture. Our tendency as pastors is to talk on, and wrongly think that all that we say is entering the minds of the listeners. Not necessarily, at all. Probably the reverse is true. Teachers weary of a lecture. Generally the tendency with the lecturer is that he flies too high, failing to understand the low plane of the average teacher's intelligence; and so we lecture on serenely, and the teacher sits still, bored, and easily fails to attend.

At one time when I began teachers' meetings I found they were numerically a failure. I did not know what the matter was, so I said, "Teachers, this is a failure. Be brave, and come and tell me where I am making mistakes." One lady came and said, "You talk too much." It hurt me, but it helped me. She was right. I was lecturing *at* them, and not talking *with* them.

A teachers' meeting should not be a social club. Here is their danger—the young people coming together, greeting each other, passing the time of day, telling the last story, having hilarious times; and as soon as the meeting is through, resuming the hilarity of the preceding period. A teachers' meeting is something more serious than a mere social gathering. Sociable it ought to be, but not a talking club and one for the exchange of humorous anecdotes.

What should a teachers' meeting be? A meeting for the study of the lesson—that is its main object. In this matter of the study of the lesson there must be co-operation between leader and led. There must be mutual exchange of thought, and propounding of questions or difficulties. We meet to study the lesson, not from the standpoint of the theological leader but from the standpoint of the average lay teacher, who has to break it into small crumbs for the lay scholar. Our supreme effort then must be so to study the lesson that it shall open itself up in a manner easy for a teacher to handle. We teach the teachers what to teach and how to teach.

There are many outlines which have been proposed for the study of lessons. One which I have used more than any other outline is this, and I give it as suggestive in all your work.

W HERE
H EN
H O
H AT
H AT T H E N .

With regard to every lesson we must know, to begin with, the *geography*, Where. For it makes a great difference in my pictorial mental concept where I am. Am I with Moses in Egypt? Then my lesson surroundings bring in pyramids, sphinxes, temples, palm trees, river, camels. That is my background. Am I with Moses at Mt. Sinai? The background becomes very stern—mountains, beetling crags, solitude, silence. Am I with Paul in Rome, writing to Timothy? Now I see the Coliseum, and the Forum, and the Capitoline Hill, and the Roman Guard, and the Romans on the streets. The whole scene changes. Am I with Abraham? Now it is open country, and tents, and flocks, and herds, and springs of water. The Where vivifies the scene, when I have made that clear to my teachers.

Then comes the *chronological* question, the When. Here we are often at sea, because the Bible does not deal with history as we do, with accurate dates; but generically we can fix the chronology before

Solomon's day, and quite accurately after. All you want is the generic idea, so that the lessons may be put into right relationship with preceding and succeeding lessons. It is only necessary to refer to this briefly.

The third question that we want to answer, which we get from our teachers by questioning, is Who? Who are the actors in this lesson. Take last Sunday's lesson: It was Gideon and the angel and the thirty-two thousand; then the ten thousand, and then the three hundred, and then the hosts of Midian. Those were the Who. Next Sunday it will be Samuel and God and Eli. Draw out of them then the Who—the actors; so that they may be to us living characters. Even in the case of the Epistles—who is it who is writing? Paul. Where is he writing from? Rome. When did he write? The year 67. To whom did he write? Timothy. So we get our persons who are the actors in the scene we are about to study.

Then comes the next question. These actors *did* something. They are not dummies; and so we have the question, What? Time settled, place settled, people settled; now, events. There you come to that picturesque setting which I tried somewhat to illustrate the other night. There by question and answer you draw out the mental picture that individual teachers have, and one teacher adds a particular, and another another particular, and so you get your actors living and moving and doing things. Our scholars love to see people doing

things. Thus the lesson begins to assume a vivified form. Difficulties in the minds of the teachers are cleared away, the whole begins to form itself into a living unit, and the teacher begins to *see*. What the teacher *sees* the teacher can *tell*.

If that were all of our work it would be relatively easy; but there is something more than that, to which all this leads, which, if this does not reach, it falls short of its supreme end; and that is the last of these questions, just as simple as the others in form, but not always so simple in the handling of it—What then?

Abraham is dead, and the fathers are dead. We are living in this land. What has all that got to do with Jim and Sam and Susie? There is where you sharpen up to the application of the underlying principles which every lesson contains. What has all this to do with me? There comes that sharpening up which Nathan so admirably exemplified when he told the parable of the lamb, and ended up at last, saying, "Thou art the man!" All the rest was preliminary—that was final.

In answering the question, What then? we must diversify the application according to the changing nature of the lesson material. If we are watchfully previewing the quarter's lessons we shall not overlap in the answer to the What then? Take in every lesson, for the practical application, that which is most peculiar to that lesson. "Times of the Judges," we had as a lesson. Peculiar application? This—Sin and Suffer. Repent and be

Rescued. That lesson holds this as its main teaching. Lesson: "Gideon and the three hundred." Main teaching: I, plus God, more than all my foes. No other lesson in the quarter teaches that truth so clearly. "Joshua's Farewell Address:" Main lesson, The importance of right choice. "Samuel called of God:" Main lesson, God calls children as much as ever.

You see what I am after with the What then? First state the facts, then elaborate, then illustrate; so that your teachers may have material given to them which they can make over and adapt to the special wants of their respective classes. That will require on the part of the leader—who generally must be the pastor—some foresight. It will require a good deal of simplification; but when you teach so that the youngest understands, you teach so that the oldest are profited.

In this matter of drawing out replies to these five questions, you must use question and answer; otherwise it develops into a lecture. But some one says, "My teachers won't answer, and some of my teachers say, 'If you ask me a question, I won't come.'" Yes, they will—if you ask a question easy enough. But if you fire a double-decker at a feeble and timid woman, she will shrink up within herself and will disappear. I heard a leader one time ask this question: "Will you please tell me what the date of the founding of Rome was"—an absurd question to ask. A teacher said, "752 B. C." The leader said, "Wrong." The teacher shivered. Grade your ques-

tion according to the ability of the teachers to answer, gently leading them. Teachers used to say to me, "I will come to teachers' meeting if you will promise not to ask me any questions." I at once promised, saying, "I will not ask you any question without first getting your consent." After some weeks I would say to the teacher, "Don't you think it is time for you to answer—" "No—no." "All right." After some weeks more I would say, "I am going to ask you a question some day—an easy one; don't be afraid." Then I would ask some question like this, "Where was our Lord born?" And the teacher would say, "Bethlehem," and I would say, "Thank you. Quite right." And the teacher would feel fine! In that way you can win them. If I should ask, "Where was Jesus born," and the teacher said, "Jerusalem," I should not say, "Wrong." I should say, "Quite near there—only six miles away. Can any one give me the name of the town?" Gently! When a fish won't bite do you fire a stone at it, or do you change your fly and try again? The whole matter of question and answer is a pedagogical matter, and the timidest teacher can be drawn out if handled deftly and patiently; and when you get the answer, commend the teacher, and she will be as brave as a lion next time.

A teachers' meeting should be devotional and sympathetic. When I asked of my teachers the question referred to above, "Why is this meeting a failure?" one came and said, "You don't give us

a chance to pray enough, nor do you give us a chance to tell our difficulties and ask for prayer." This teacher said, "We have burdens and we have none to help us bear them, and you don't give us a chance for the sympathy of our co-laborers in this case." He was right. From that day on we had many prayers—never less than four—in that teachers' meeting. We had many requests for sympathy, counsel, co-operation. Mrs. A has a boy in her class, his father is a drunkard, and her heart is breaking for the boy, and in meeting if she can say, "Pray for me and that boy," and then some one gets up and prays earnestly for her and the boy by name, her burden is lighter, her heart is more joyous, her courage is increased. All these, my brothers, are matters of detail and must be carefully attended to. When requests for prayer in the teachers' meeting multiply, as they always will if it be sympathetic, you must be careful whom you ask to lead in prayer; you must be watchful that the person who leads in prayer knows whom he is to pray for. A person says, "Please pray for a scholar in my class, whose mother is dying of cancer," and you ask Brother So-and-so to lead in prayer, and he does not know perhaps, if the school is large, whether that teacher is teaching boys or girls. So he begins, "Oh Lord, we pray thee, bless that teacher who has presented the case of her scholar, and give the scholar strength that he—ah—ah—that she may—that it may do its duty." He does not know whether to make the pronoun masculine or feminine, and the teacher is

wounded that the one who prays does not know it is a girl. Who is to blame? The leader. He should have said, "Mr. Fox, will you pray for this teacher and for her girl?" Then the personal pronoun would have come out smoothly and there would not be a hitch.

Sometimes in our teachers' meetings requests multiplied so rapidly that no teacher could remember them. Then I jotted them down rapidly, and said, "Mr. Lawrence, will you please pray for these?" And I specified certain ones, and "Mr. Fox, pray for these," and I specified those. Those prayers must be personal prayers. Then the teacher feels the uplift of co-laborers, as Moses felt the uplift of Aaron on the one side and Hur on the other.

Teachers will present difficulties in these meetings. Other teachers may respond to the difficulties, having experienced them and found deliverance. So the teachers' meeting is not only in order to instruct the head, but to warm and lighten the heart. Then your sympathetic ladies, your sensitive, spiritual natures, will come, as they never would come to a mere intellectual setting forth of the points of the lesson.

Once a month the teachers' meeting should be longer than usual, so as to discuss other needs in the school. This cannot be done unless you have time. The library is all wrong—the music is not satisfactory—something grates in the machinery. How can it be rectified? Only then can it be

rectified when the teachers consult, and decide, and act. It is no use for the superintendent who desires to regrade his school, *ex officio* to ordain a regradation. It is to invite disaster. Let him first discuss the matter, that the teacher may see the need, understand the method, and vote, "Yes." Then the regradation is easy. I have known schools badly damaged by a rough regradation, wounding feelings, driving away teachers.

All these matters come legitimately before the teachers' meeting, and there the majority always should rule, and the minority willingly pull with its majority. That is the American method and the right method.

Difficulties. I have noticed that there are always difficulties in the way of every good thing. It is not difficult to be bad, but it is hard to be good. It is not difficult to have a shocking school, but it is very difficult to have a good school. There are difficulties in the way of teachers' meetings, in the country and in the city. One of these difficulties is this: Our teachers will not all come. No—nowhere—never. But that is not a reason why we should give up a teachers' meeting. I would have a teachers' meeting if I had only four teachers come. But if you have a good quartet together they will warm up so that they will draw enough to make it an octet. There is your little Gideon's band then; and Gideon's three hundred, banded together, will thrash 135,000, with the aid of God; and your eight, intelligently banded together will make the pulse of

the school beat stronger and the difficulties in the school vanish more quickly.

When I was in the country as pastor I had two teachers' meetings, one on a week-night for those living in the village, one on Sunday after my morning service for those who drove in from the country and who could not come at night; because I was bound to have good teaching if I could reach it. Hard work? Surely, for a minister who had three services to add a fourth; but that was nothing. The work is greater than the worker, and we must sacrifice ourselves, even if we have to sleep all day Saturday to do it.

Another difficulty: No time. What did you say? You have got all the time there is. No time for the most important week-day meeting there is? Let us lay that aside as a reason or excuse never to be pleaded before God. We *must* have time. It is a great deal more important for me to go to my teachers' meeting than to go to the social dinner of the Presbyterian Union. Why, I don't give a farthing for the Presbyterian Union compared with my teachers' meeting. Nothing is as important to me and my people as that. We will set that aside as a difficulty never to be pleaded.

In the city, they say, ladies won't come out at night. Then I would work it so that I got gentlemen escorts for the ladies and had them escorted. It is some trouble, but there is nothing of value that does not call for some trouble.

"We have tried it and it failed." Then try it

again, and re-adjust your methods so that you meet the wants of your teachers, and they will come. It may be that your meeting ought to be changed from evening to afternoon. It may be that you ought to have two meetings. It may be that you ought to meet in a private house, for the larger measure of sociability. That is perfectly feasible in small schools, not feasible in schools where there are seventy-five to one hundred teachers. There was some reason why it failed. Eliminate the reason and begin again.

Who should lead the teachers' meeting? The best available person. If you have a good superintendent, he ought to lead it. If you have not, then you as the pastor ought to lead it, and then observe the hints given here, and improve on them, and prove yourself to be a right leader. I have noticed that sometimes in cities where there are among the teachers public school teachers—ladies—it is very charming to have a lady lead once in a while, so that you get public school methods worked into Sunday School activity. It adds freshness. The lady teachers will always listen to a lady teacher kindly, the men may be edified, and so you get variety, which is the spice of a great deal in life. Pick your best leaders, and then as far as possible back them up. If your superintendent is leader and you are pastor, and you see that he is not doing as well as he might, join forces with him. Meet with him beforehand and talk the lesson over. Train him, and then he will do better work, will be grate-

ful to you, and you will find that you are multiplying yourself through him and the teachers, and really your influence will be paramount in the school.

These are hints with regard to the right management of teachers' meetings, to be adapted by everyone to suit his peculiar circumstances. But I am persuaded that fundamentally these hints will bear a superstructure that will be solid, that will be helpful, that will be inspiring to us in our work, and fruitful by God's blessing in our Sunday School conversion and culture.

LECTURE III.

THE PASTOR'S SUNDAY SCHOOL PROBLEM AND ITS MASTERY.

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It is the fashion in our day to call many things problems which are plain and simple duties, and it is to be feared that the tendency to transform duties into problems is one of the ways in which the carnal nature seeks to avoid moral obligation. But on the other hand sometimes it is true that duties should be recognized as problems when they are not. There is a conventional and perfunctory recognition of a duty without any sort of appreciation of the problems involved in the discharge of the duty. It is like a boy imagining that he has worked out the problems in arithmetic because he is the possessor of a book on arithmetic, or as if one should imagine himself a chemist who had verified the theories of chemistry, because he possesses a chemical apparatus. The Sunday School is to some pastors like the book on arithmetic; it contains many problems, but for him they are unsolved problems. He has before him a marvelous laboratory for demonstration in spiritual chemistry, but the process of experiment and verification is not carried out.

My object in writing is to point out the reality

and the difficulty of the problem of the Sunday School, and particularly the importance of its mastery by the pastor. Perhaps there is no department of Christian activity in which there are greater or more delicate or more difficult problems than in the Sunday School. In all missionary enterprises there are great and difficult problems, and yet when we analyze the situation these are reduced to one or two which are fundamental. One hundred years of missions have taught us many lessons, and mission boards and missionaries themselves have a clear and definite policy and method. On the other hand in the Sunday School there are many problems which constantly recur in conventions and teachers' meetings, the solution of which sometimes seems as far away as they have ever been. Note a few of them.

Take for example, the teachers' meeting itself. No pastor who has made an effort to maintain in his Sunday School a successful teachers' meeting will fail to declare his profound sense of the difficulties involved. The number of Sunday Schools in which teachers' meetings are begun and continued for a little while, and then allowed to lapse, is legion. Repeated efforts are made often in the same school to maintain the teachers' meeting, and in many instances the attempt has been entirely abandoned as hopeless.

Closely related to the above difficulty is that of securing competent teachers. There is a growing sense of the unfitness of many teachers for their

work and the inefficiency of a multitude of Sunday School teachers. The scholars in the school attend the public schools during the week, where they are under the instruction of paid teachers who have been selected because of their aptness for teaching. They often come to the Sunday School to sit under a teacher of precisely the opposite type, and instinctively comparisons are instituted in the mind of the scholar between the day school and the Sunday School teachers. The general spread of education is making the problem of the Sunday School teacher an increasingly difficult one.

Another aspect of this problem is that of normal training for the Sunday School teacher—how to secure in the Sunday School, or in connection with it, instruction adapted to train the teacher for his work of teaching. Certainly more normal work is needed than exists.

Then there is the problem of the Sunday School library. It is too often true that the Sunday School library contains many books carelessly selected, weak in moral tone, and in many cases teaching hurtful error. A very wise committee is needed to read and select the books of the Sunday School library, and even then it is difficult to keep out the unsuitable volumes.

Another difficulty which many pastors encounter, and to which they surrender, is, removing obstacles to Sunday School success. Sometimes incompetent leadership, sometimes ambitious self-seeking on the part of some Sunday School worker, sometimes

vicious habits in class management, are causes of the slow progress of the Sunday School. Too often the pastor becomes discouraged and hopeless and abandons the attempt to correct these evils, especially if in attempting to do so friction develops and a schism is threatened—the unworthy being allowed to dominate this department of the work. These are a few of the many urgent and important matters which call loudly for the attention of the pastor in the average Sunday School.

We may now notice a few questions of a somewhat different character which often confront the pastor in the Sunday School. One of these is how to lead the scholars who are under instruction in the Sunday School to a decision for Christ. There is much discussion of this question at present. Certainly the objective of the Sunday School teacher should be the conversion of the members of his class and afterward their training in the spiritual life, and more than anyone else the pastor can direct and control here.

Again, suppose the pastor neglects the Sunday School, being rarely if ever found present when it is in session. It may be he is a gifted preacher and his pulpit claims his attention chiefly. He magnifies the pulpit because it is his strong point. His congregations are good, and somehow he loses touch with his Sunday School people. The superintendent becomes dispirited; he feels keenly the lack of the pastor's co-operation, but is loth to mention the matter. The pastor by thus absenting himself

slowly imparts a chill that works steadily against the welfare of the school. Often the superintendent and teachers desire to bring the interests of the school to the notice of parents, and most of all they yearn for the active co-operation of the pastor. Or it may be an effort is being made to build up the adult department of the school, and the Sunday School forces are compelled to pursue their ends apart from the pastor and practically apart from the rest of the membership of the church. The pastor who thus holds himself aloof from his school is sadly lacking in insight and appreciation of the conditions for the most complete success in his work.

The pastor's lack of insight is sometimes seen in another way. The evangelist comes along and conducts the revival, and the Sunday School plays little or no part in the plans of pastor and evangelist. In the attempt to reach the masses scattered through the community, the little ones and their teachers are not sufficiently noticed. Perhaps the fault is the opposite one—that is, the pastor suffers the visiting evangelist to take things in his own hands in the Sunday School. It has been known that the ambition of the evangelist to run up the roll of converts has led him to do a lasting injury to the school. I knew of one instance where the evangelist was allowed full liberty in the Sunday School. He wrought upon the emotions of the children in a talk of a half hour until the entire school was overcome, and then gave the invitation to confess Christ.

The result was that many scores of little children came forward under the excitement and made the "confession." Years of labor were afterwards required to counteract the evil effects of that capital blunder. To give such an evangelist the freedom of a Sunday School was like permitting a wild animal to roam at large in a flower garden. The evangelist was to blame, of course, but the pastor was to blame for suffering such an abuse. The pastor's intentions may have been good; he may not have appreciated the danger beforehand, but this only emphasizes the importance of mastering the problem of the Sunday School, and this is the point for which I am contending.

There is another point at which the pastor sometimes fails to see his opportunity. When young converts who have been trained in the Sunday School, enter the church, it is the pastor's supreme opportunity to win a hold upon their characters and lives which will be lasting. The first few months of the young convert's life as a Christian are the most critical in all his Christian history. It is then that impressions are made that last forever; it is then that the pastor establishes his influence over them; it is then that the standards of Christian living are adopted which will control ever afterwards; it is then most of all that instruction in the details of the Christian life and in Christian duty and in church membership is most valuable. The pastor who fails to see and embrace this opportunity is fatally blind. Two months of work on these

young converts is worth two years of effort for them in their Christian life afterwards.

Another delicate and difficult matter in many cases is the pastor's own relation to the Sunday School. He is confronted with the question how far he should project himself into the school, how far he should leave its management to others, and whether or not he should teach a class. The answers to all these questions cannot be given off-hand. The problem must be confronted and wrought out on the field. All that has been written above has been chiefly with the object of indicating a few of the points at which there is need for earnest and arduous study and effort on the part of the pastor to master the problem of the Sunday School.

Notice now how this may be accomplished. Of course where the Sunday School receives attention in the theological seminary the young minister receives much aid from the instruction given there upon the subject. It is to be hoped that more and more theological seminaries will incorporate the Sunday School idea in some form or other in the course of instruction. But apart from such instruction from others, there are several conditions which are requisite if the pastor is to understand and utilize to the full extent his opportunity in the Sunday School.

The first of these is that he shall believe thoroughly in the Sunday School. A merely conventional recognition of the place and use of the Sunday School is not sufficient. The pastor cannot

afford to pass it by on the other side of the road, or merely to lift his hat to it in passing, or even to grasp it by the hand in a friendly way and wish it "Good Morning." He and the Sunday School are not merely passing acquaintances; they are intimate friends; they are fellow pilgrims in the kingdom, and a large part of the responsibility for its efficiency rests upon him.

A second condition is intimate acquaintance with the personnel of the teaching force. The pastor should be well informed as to the personal characteristics of the teachers. He should seek in all ways to gain and maintain influence over them.

A third condition is knowledge of the kind of work which is done in the school. How can the pastor hold up the lofty ideal for the superintendent and teachers and scholars, and enforce it effectively, without a knowledge of how far short of the ideal the school falls?

A fourth condition—he must understand how to combine the ideal with the practical. A high ideal may be used as a means of inspiring or as a means of depressing; all depends upon the way it is presented. A teacher of long experience who had a very sensitive conscience on the subject of Sunday School work attended a Sunday School convention and heard a well educated minister describe the qualifications of the Sunday School teacher. These qualifications were set forth in terms so exacting and high, and such impatience was expressed with teachers who were unwilling to struggle to realize

this ideal, that an effect exactly opposite to that intended was produced. The teacher went and said to the pastor, "Pastor, I will resign my class next Sunday. I am not fitted to teach a Sunday School class." The difficulty with the speaker was that he failed to make proper allowance for the imperfections of the average teacher. The result was that the most faithful and conscientious were repelled, while perhaps the less faithful were not impressed. It is a delicate point in the management of a school, as it is in the management of a congregation, to present the lofty ideals so that they inspire, and not so that they depress. The presentation of an ideal in one spirit is virtually a denunciation, in another spirit it is a noble appeal. No one can do successful work who is not content to labor patiently and long with very imperfect materials, or who grows discouraged because results are not equal to expectation or progress is not sufficiently rapid. The best union of the ideal and the practical is to live under the influence of the ideal even when long periods of slow plodding toil must precede the attainment of the desired goal.

As aiding toward the above ends, by all means the pastor ought to keep in his library a few of the best books on the Sunday School, and indeed from time to time ought to refresh his mind on the subject by reading a new book. It would be wise if every pastor would make it a rule never to let a year pass without reading at least one good book on preaching and one on missions and one on the

Sunday School. The literature of the Sunday School is growing rapidly. Good books on the subject can be found by any pastor who is fully alive to the importance of the subject.

In conclusion it may be said that while the Sunday School problem is a difficult and delicate one, it is worthy of the pastor's most strenuous endeavors. It is in this department that his most splendid trophies of the power of the gospel may be won. The real test of any pastor is the ability and skill to utilize spiritual forces to produce spiritual results. This rule sums up the total problem of the pastor, of which that of the Sunday school is a part. Efficiency is the ultimate test of any man in any calling, just as the final test of a knife is not the polish on the handle, or the shape, or the size, but solely the *edge* of the blade. The one question as to a knife is "Will it cut?" The test of the shoemaker's apprentice, when he comes to the end of his apprenticeship, is not his knowledge of leather, and thread, and tacks, and lasts, and tools, but the practical ability and skill to combine these items of knowledge in the construction of shoes which will fit human feet. And so the final test of the pastor is his ability and skill in combining all the items of information which he has acquired in the college, in the seminary, in the experiences of life, and by the study of the problems of the kingdom, in bringing to pass spiritual results; and hence I close, as I began, by asserting that nothing is of greater practical importance to the pastor than a mastery of the problem of the Sunday School.



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